

The Old Paths

Magazine Issue 2

Unfiled Religion

by George Fox on page 4....

Quotable Quotes...

Andrew Murray

"There is need of a great revival of spiritual life, of truly fervent devotion to our Lord Jesus, of entire consecration to His service. It is only in a church in which this spirit of revival has at least begun, that there is any hope of radical change in the relation of the majority of our Christian people to mission work."

E.M. Bounds

"Love is kindled in a flame, and ardency is its life. Flame is the air which true Christian experience breathes. It feeds on fire; it can withstand anything rather than a feeble flame; but when the surrounding atmosphere is frigid or lukewarm, it dies, chilled and starved to its vitals. True prayer MUST be aflame."

Samuel Chadwick

"There is no power like that of prevailing prayer, of Abraham pleading for Sodom, Jacob wrestling in the stillness of the night, Moses standing in the breach, Hannah intoxicated with sorrow, David heartbroken with remorse and grief, Jesus in sweat of blood. Add to this list from the records of the church your personal observation and experience, and always there is the cost of passion unto blood."

George Whitefield

"Would ministers preach for eternity! They would then act the part of true Christian orators, and not only calmly and coolly inform the understanding, but, by persuasive, pathetic address, endeavour to move the affections and warm the heart."

Jonathan Edwards

"Yea, God is a great deal more angry with great numbers that are now on earth: yea, doubtless, with many that are now in this congregation, who it may be are at ease, than he is with many of those who are now in the flames of hell."

From the Editor...



WE SEE A CLEAR PICTURE of the Church in the book of Acts being used and run by God. The phrase "the Lord added to the church." has spoken volumes to me recently. The church is the Lord's. He is the head of the Church. Man may usurp the authority of Christ but He still rules over His Church. The Lord is in control of His Church. Church's that are Christ-less are not His Church. The true Church will stand alone in "that day" as a bride adorned for her bridegroom. God's Church is a glorious Church. A Victorious Church. A Holy Church.

"Let the Church be the Church" has been a anthem in some movements in the past. I believe that is a clarion cry from the heart of God. We need to allow God to be God and the Church be the Church. We need to stop adding the world to the Church and try and change the Church to fit the world. The Church is what people are looking for not for the world mixed with the Church. When Christ is head of the Church it becomes a agent of change in this world. Then the Lord will add to this Church. "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." - Ephesians 5:27.

I am pleased to announce this March 2007 issue of the Old Paths has 24 pages which is 12 more pages then last months release. There have been some more minor graphical additions and changes. Do look for more changes in upcoming issues. I would love to hear from you and your thoughts towards the articles and some of the new changes being implemented. Please do continue to share by word of mouth about this magazine with others. There will be a possibility of subscribing to this magazine to get it in print form. I am still looking into different ways to do this. But the chief aim is to produce this so that it can be downloaded freely and printed out. May God use this issue for His glory and to stir in the hearts of the saints of God to pray for a society changing revival in our day.

In Christ,

Greg Gordon

Vision

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said. We will not walk therein." -*Jeremiah 6:16*

The Old Paths Magazine is a free monthly periodical that is made available for the entire body of Christ. The main focus of the periodical is to propagate and promote the message of genuine biblical revival to this generation. This chief aim is expressed through many voices from Christian history. Copies of this periodical can be made for free distribution without permission. .

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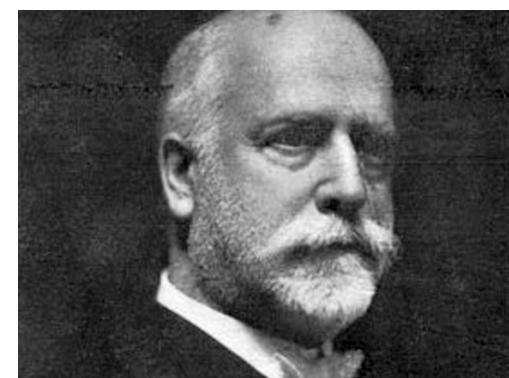
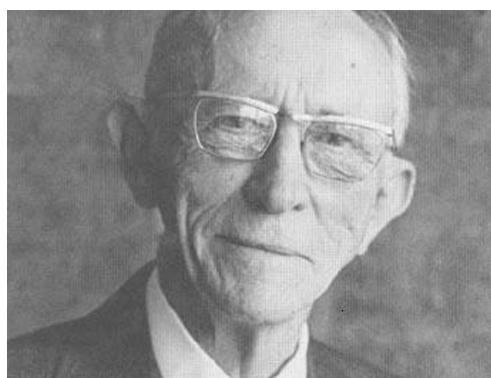
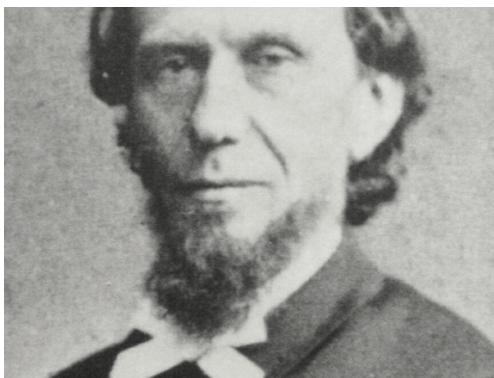
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Having Begun In The Spirit

THE WORDS FROM WHICH I wish to address you, you will find in the epistle to the Galatians, the third chapter, the second and third verses: "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish?" And then comes my text—"Having begun in the Spirit, are ye now made perfect by the flesh?"

When we speak of the quickening or the deepening or the strengthening of the spiritual life, we are thinking of something that is feeble and wrong and sinful. It is a great thing to take our place before God with the confession: "Oh, God, our spiritual life is not what it should be!" May God work that in your heart, reader. As we look around at the Church, we see so many indications of feebleness, failure, sin, and shortcoming. They compel us to ask: Why is it? Is there any necessity for the Church of Christ to be living in such a low state? Or is it actually possible that God's people should be living always in the joy and strength of their God?

Every believing heart must answer: It is possible.

Now, we have here a solemn discovery of what the great need is in the Church of Christ. God has called the Church of Christ to live in the power of the Holy Spirit. But the Church is living, for the most part, in the power of human flesh, and of will and energy and effort apart from the Spirit of God. I do not doubt that this is the case with many individual believers. And oh, if God will use me to give you a message from Him, my one message will be this: "If the Church will return to acknowledge that the Holy Spirit is her strength and her help, and if the Church will return to give up everything, and wait on God to be filled with the Spirit, her days of beauty and gladness will return. We will see the glory of God revealed among us."

Andrew Murray (1828-1917) - Was used in revival in South Africa as the leader of the Dutch Reformed Church in that nation. Authored over 50 volumes which are cherished by the Church in our day.

Are We Playing By The Book?

WHEN A GROUP OF SMALL BOYS go out to play ball, arrived at the play ground, they discovered that no one had brought a ball. "Forget the ball," said one impatiently. "Let's get on with the game." We are trying to play without the ball when the Church tries to evangelize before she has repented. The Church can do many things after she has repented but nothing until first she repents. If God ever visits us again in real revival, there will be many red faces as churchmen and religious leaders blush and hang their heads in shame for the silly and stupid ways in which we have tried to promote the work of God in the energy of the flesh by the help of the world. Drama will be unnecessary. We may not even need great preachers! Gospel jazz will slink away, and we shall be chagrined that we ever sank so low as to tolerate it. All this will vanish in the blinding light of the holiness of God, and no flesh will glory in His presence.

There is no greater hindrance to revival than a comfortable pastor settled and satisfied, coasting along until he reaches retirement, who does not want his flock disturbed or the status quo upset. He has long since lost his burden and concern for a mighty upheaval of God among the resters at ease in Zion. He resents any intrusion into the complacency of a sleeping church, and interprets the prophet's call to repentance as an indictment of his own preaching. He is determined not to get excited, assumes a philosophical tolerance of things as they are, and he may speak facetiously of the prophet's seriousness. Sometimes his own people may get under conviction, and put him to shame by a concern he does not seem to feel. This makes it exceedingly difficult for any revivalist calling Christians to repentance, but what a delight when pastor and prophet stand together! Most pastors understand that the traveling prophet can say things the pastor cannot say—that he fills a different role and follows an utterly different pattern. They complement each other.

Vance Havner (1901-1986) - One of the most quoted evangelicals in the 20th century. Was close friends with A.W. Tozer, used of God to lead many to righteousness and a advocate for revival in his day.

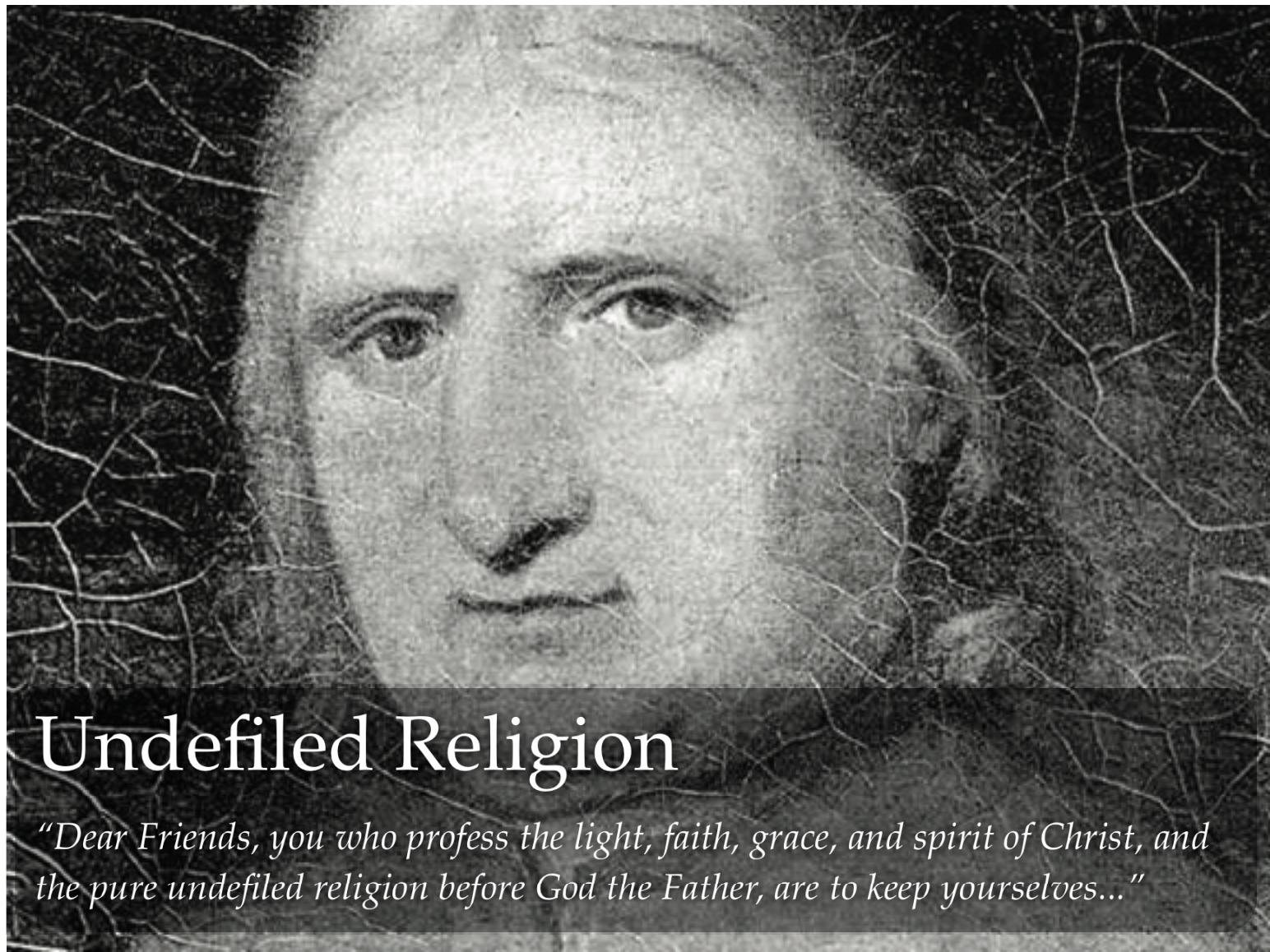
The Uplifted Christ

IN A RECENT ADVERTISEMENT OF A Sunday evening service in one of our American cities it was stated that there would be three attractions: a high-class movie show, a popular gospel pianist and his wife, rendered by a well-known prima donna. It is somewhat startling when an unusually gifted and popular preacher, or his advertising committee, thinks of the gospel of the Son of God as having so lost its power to draw, that it must be bolstered up by putting on a selection from a very questionable opera, rendered by a professional opera singer, as an additional attraction to help out our once crucified and now glorified Savior and Lord.

This advertisement set me to thinking as to what really was the great attraction to men in this day as well as in former days? At once there came to my mind the words of our text containing God's answer to this question: "And I, if I be lifted up from the earth, will draw all men unto myself." There is nothing else that draws like the uplifted Christ. Movies may get a crowd of empty-headed and empty-hearted young men and maidens, and even middle-aged folks without brains or moral earnestness, for a time, but nothing really draws and holds the men and women who are worthwhile like Jesus Christ lifted up. Nineteen centuries of Christian history prove the drawing power of Jesus when He is properly presented to men. I have seen some wonderful verification of the assertion of our text as to the marvelous drawing power of the uplifted Christ.

Oh! men and women, look now! See Jesus Christ lifted up on the cross, see Him hanging on that awful cross, see Him wounded for your transgressions, bruised for your iniquities, and the chastisement of your peace laid on Him. Won't you yield to that love, won't you give up your sin, give up your worldly pleasures, give up your willful errors, and accept the Savior who loves you and died for you?

R.A. Torrey (1856-1928) - World-wide evangelist used to bring many souls to Christ. Pastored Moody's Church and school. Wrote many books that spoke on deeper life issues such as the Holy Spirit.



Undefiled Religion

“Dear Friends, you who profess the light, faith, grace, and spirit of Christ, and the pure undefiled religion before God the Father, are to keep yourselves...”

Trust Not In Man

FRIENDS, TRUST NOT IN MAN, nor in the arm of flesh, neither put confidence in them, but in the Lord. Judge yourselves, and keep down the boaster, and that which would be high; under judgment keep that down, but the power of God in yourselves, lest the Lord God bring upon you something without you to bring you down, who do not keep that down in yourselves. And therefore keep all that down with the power of the Lord God in yourselves; and then ye will have domino over it all, in the power of the Lord God. And live all in the power of God, which was before the fall, in which ye will have fellowship over all the fellowships in the fall, and above all outward things that have an end; which fellowship seeth over all that which is in the strife. For in the power of God your fellowship there hath no end, which was before the fall and strife was, in which is peace; which fellowship will remain when all that which is in the fall is gone, and in which is the perfect unity, which keeps over all such spirits which run into outward things; from

which arise quarrels, and strife, and imperfections. And therefore keep in the power of the Lord God, that is everlasting, in which is the fellowship that hath no end; in that live and dwell. And feel the seed of God over all that which makes to suffer, and it will remain when that is gone, in that ye will feel life over death, and light over darkness.

Pure and Undefiled Religion

Dear Friends, you who profess the light, faith, grace, and spirit of Christ, and the pure undefiled religion before God the Father, are to keep yourselves unspotted from the world, and to bridle your tongues from evil words, which corrupt good manners; the light of Christ Jesus letteth you see the spots of the world; and the farce of God will teach you to deny the; and the spirit of truth, if you be led buy it, teacheth you to mortify and subdue them.

And now friends, here is the pure and undefiled religion which the apostle in the primitive times did own, and which now we do own: this is pure religion, and is undefiled before God the Father, and to

keep unspotted from the world. first. This religion is pure. Secondly. It is undefiled before God the Father, and that which is pure and undefiled before God the Father, if you live in it and obey it, it will keep you unspotted from the world, and so from the spots of the world: and that which keeps you from the spots of the world, will keep you from the body of death, and sins of the world; which you are made from from, by the circumcision of Christ, by his spirit, and by the law of the spirit of life in Christ Jesus, are made free from the law of sin and death.

No Helper But The Lord

All dear Friends everywhere, who have no helper but the Lord, who is your strength and your life, let your cries and prayers be to him, from whom all your help and strength comes; who with his eternal power, hath kept up your heads above all waves and storms. Let none go out of their habitations in the stormy time of the night, whose habitation is in the Lord; let everyone keep his habitation, and stand in his lot, the seed, Christ Jesus, to the end of the day. There is the lot of your inheritance, and in

this seed your will see the bright and morning star appear, which will expel the night of darkness that hath been in your hearts; by which morning star your will come to the everlasting day, which was before night was. So everyone feel this bring morning star in your hearts, there to expel the darkness.

Believers In The Heavenly Light

And all ye believers in the heavenly light, as Christ hath taught, you seek that which is lost and driven away; but the false prophets, false ministers, and teachers, they did not seek that which was lost, and driven away from God; they put no difference between the precious and the vile, but mash all together, like the priests and prophets of our time. Therefore, seek that which was lost and driven away. Some may away by the storms, some may be driven away by the great winds of the wicked, and storms of the ungodly; some may be driven away by tempests and foul weather, and some may be lost in the foul weather, and lost in the sea of the world; for it is this wicked one that raiseth all this foul weather and these storms. And if you should not find that which is lost and driven away, at the first, nor second, nor third time of seeking, if you should not find him that is lost, go again, that you may have your joy, and rejoice others; for Christ in the parable saith, "the prodigal son was lost, yea, was dead, and is alive again," when he had been feeding among swine, and upon husks, and could never fill his belly.

When any such come back again, they will tell you how hungry they were, they could never fill their bellies among the husks, while they went astray, and tell you long declarations of the citizen that they were joined to: and therefore when the lost is found, and brought back again to the Father's house, where there is bread enough, there is joy, and the heavenly instruments of music, and the heavenly feast of the heavenly fat things, and the heavenly robes of righteousness are enjoyed. And so all be diligent, ye believers in the light, as Christ hath taught you; look up and down, in the light you will see where the lost sheep are, and such as have been driven away, you will spy them out, out of the woods, or brambles, or pits, where there is no water, where they are ready to be famished, where they are tied with thorns and briars; and so with the light you will see, and put a difference between the precious and the vile. For "whatsoever makes manifest is light;" for by that you see, and you will see with it, how the false prophets, and ministers, and teachers drive people away; they drive them away from God, and his way, from Christ, and the covenant of light. How angry they are with them that believe in it! With their clubbed, how have they beaten many, and wounded many, and imprisoned many, because

they would not be driven by them into the devil's pit-fold, or prison! But do you never give over seeking, for the light shines over all, which believe in,

and walk in the path of the just, which is as a shining light; for it hath been the work of all the false teachers and ministers to drive away from God, and his truth, and light, and those have been the devil's servants, and the wages he gives them is death. this hath been the way of all true minister, "to seek that which was lost, and that

which was driven away;" as you may see Christ and the apostles, and all the true prophets did, and to bring them to feed in the pastures of life, and gently to lead them, whose wages is life; and he gives them their heavenly penny of life eternal.

Silence of the Almighty Dwell

In the stillness and silence of the power of the Almighty dwell, which never varies, alters, nor changes, but preserveth over and out of, and above all the changeable worships, religions, ministers, churches, teachings, principalities, and powers, with the power of God, which keepeth over all this, to the kingdom of Christ, that is everlasting, in which there is no changing, who is King of kings, and Lord of lords. All power in heaven and earth is given unto him, of whose light, life, power, and wisdom, grace, and riches have ye received, which comes from him, that doth not change. So in that live, that

doth not change, the unchangeable life, the unchangeable mind, the unchangeable spirit and wisdom, and the unchangeable worship and church, of which Christ is the unchangeable head, who remains the same yesterday, to-day, and forever; in that ye will feel the blessing and presence of the Lord God of life amongst you, as ye all abide in the unchangeable kingdom, dominion, power, and life, who are heirs of it according to your measures, who have received the light, and received the life and grace, and the power of a kingdom and a word that hath no end. So wait all in it, that ye may be possessors and inheritors of the kingdom, and of the life and power which hath no end, and of the promises, that are yea and amen; and let nothing, that is of the world, alter you, but keep ye in that which keepeth you in the everlasting kingdom of God.

Praying in the Spirit

Know the praying in the spirit, and with the understanding; then ye will come to know the sighs and groans that cannot be uttered. For such as have not

the spirit that gave forth the scriptures to guide them, are as the Pharisees were, in the long prayers, and in the wrath, and in the doubting, and do not lift up holy hands. This makes a difference between praying in the spirit, and the Pharisees' long prayers, that devoured widows' houses. And none owns the light as it is Jesus, but he that owns the light that Christ lighteth him withal. And none owns the truth, but who owns the light that cometh from Christ, the truth. And none cometh to the Father, but such who owns the light that cometh from Christ, which leads to him. Nor none owns the son, except he owns the light that cometh from him. For all dwelling in the light that comes from Jesus, it leads out of wars, leads out of strife, leads out of the occasion of wars, and leads out of the earth up to God, out of earthly-mindedness to heavenly-mindedness, and bringeth your minds to heaven.

Keep Close to the Light

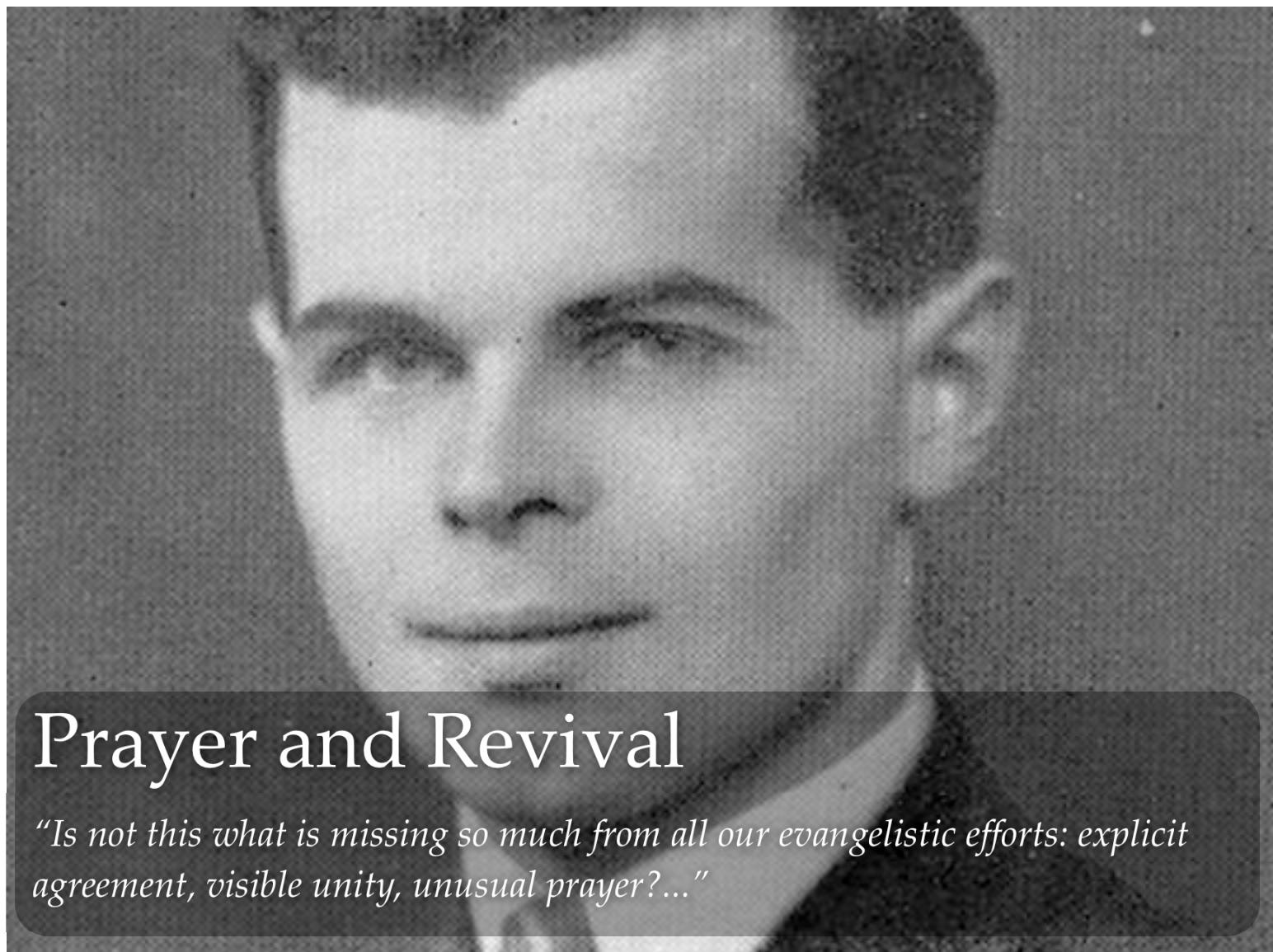
O Friends! keep close to the light in you, and do not look forth at words that proceed from a vain and light mind; but at the power of word, for the words of God, that proceed from him, are powerful and mighty in operation, to the throwing down of all the strong holds of the man of sin. The Lord is coming in power, to gather his chosen ones to himself, and to judge and condemn the wicked ones for ever-

more. He will plague the beast, and burn the whore, and plague and torment the disobedient, the rebellious, and backsliders very sore. Therefore, ye that know the voice of the Lord, hearken to it, and see how ye stand in his fear, and how ye are brought into the obedience of the truth.

"The Lord is coming in power, to gather his chosen ones to himself, and to judge and condemn the wicked ones for ever..."

And take heed of looking forth at man; but keep close to that, and guided by that; and being guided by that, it will keep you clear and pure to receive the teaching of the Lord. Have salt in yourselves, and let your words be few and seasoned, that they may be savoury. And watch over one another in love, and walk in wisdom and sobriety, and gravity, and sincerity, in purity, and cleanliness. And keep free from deceit, and have no fellowship with the unfruitful words of darkness, but rather reprove them. And be faithful to the Lord; walk so that the world may be confounded and ashamed, when they speak evil of you, as evil doers; walking in humbleness, lowliness, and uprightness before them, it will take away all just occasion of speaking evil against the truth.

George Fox (1624-1691) - Founder of the Quaker movement in England. He rebelled against the religious system of his day, one of the most powerful reformers in the history of the Church..



Prayer and Revival

"Is not this what is missing so much from all our evangelistic efforts: explicit agreement, visible unity, unusual prayer?..."

The Hope For Revival

DR. A.T. PIERSON ONCE SAID, 'There has never been a spiritual awakening in any country or locality that did not begin in united prayer.' Let me recount what God has done through concerted, united, sustained prayer. Not many people realize that in the wake of the American Revolution (following 1776-1781) there was a moral slump. Drunkenness became epidemic. Out of a population of five million, 300,000 were confirmed drunkards; Profanity was of the most shocking kind. For the first time in the history of the American settlement, women were afraid to go out at night for fear of assault. Bank robberies were a daily occurrence.

What about the churches? The Methodists were losing more members than they were gaining. The Baptists said

that they had their most wintry season. The Presbyterians in general assembly deplored the nation's ungodliness. In a typical Congregational church, the Rev. Samuel Shepherd of Lennos, Massachusetts, in sixteen years had not taken one young person into fellowship. The Lutherans were so languishing that they discussed uniting with Episcopalians who were even worse off. The Protestant Episcopal Bishop of New York, Bishop Samuel Provost, quit functioning; he had confirmed no one for so long that he decided he was out of work, so he took up other employment. The Chief Justice of the United States, John Marshall, wrote to the Bishop of Virginia, James Madison, that the Church 'was too far gone ever to be redeemed.'

Christianity Will Be Forgotten

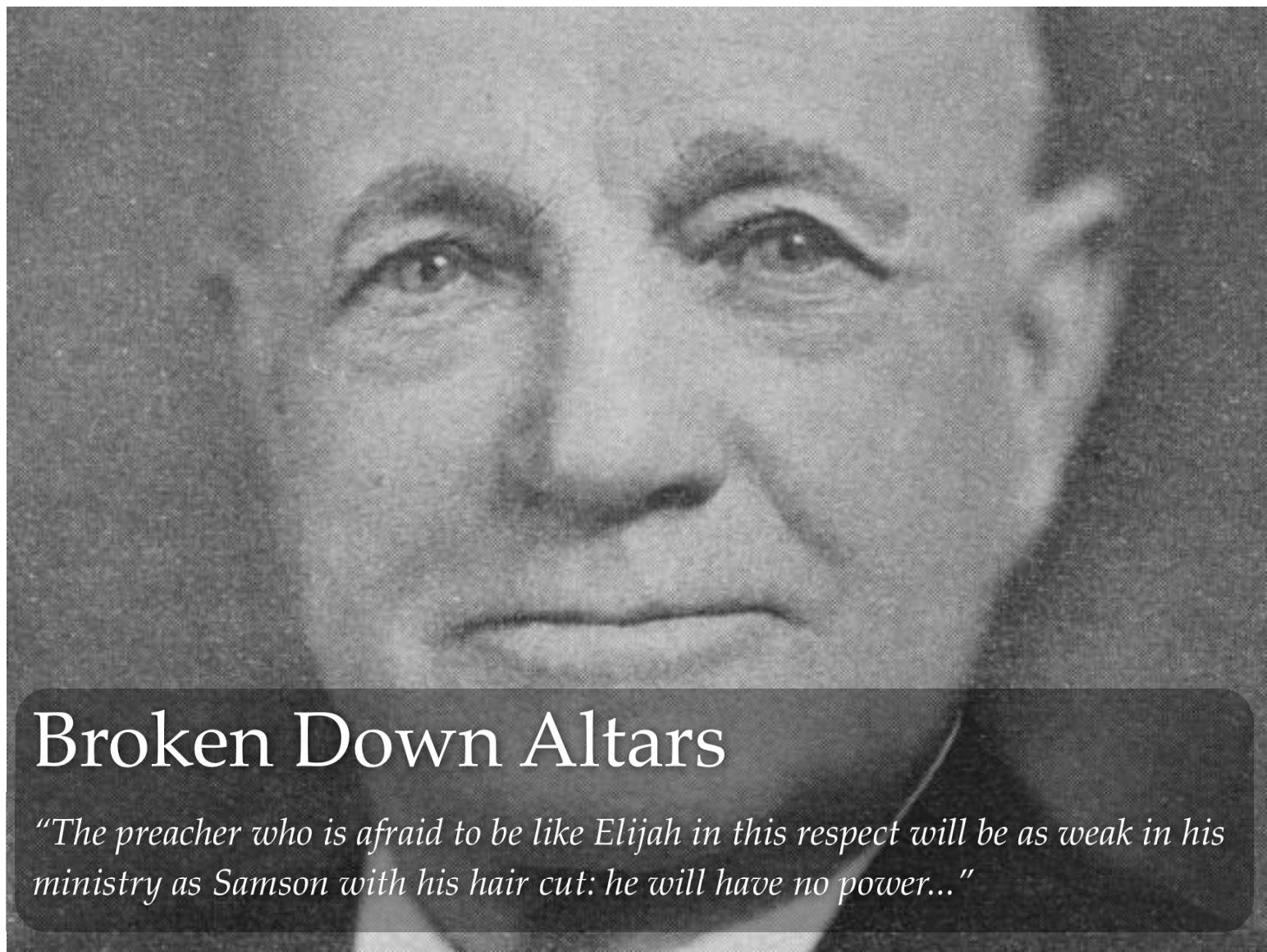
Voltaire averred and Tom Paine echoed, 'Christianity will be forgotten in thirty years. . Take the liberal arts colleges at that time. A poll taken at Harvard had discovered not one believer in the whole student body. They took a poll at Princeton, a much more evangelical place, where they discovered only two believers in the student body, and only five that did not belong to the filthy speech movement of that day.

Concert Of Prayer

How did the situation change? It came through a concert of prayer. There was a Scottish Presbyterian minister in Edinburgh named John Erskine, who published a Memorial (as he called it) pleading with the people of Scotland and elsewhere to unite in prayer for the revival of religion. He sent one copy of this little

book to Jonathan Edwards in New England. The great theologian was so moved he wrote a response which grew longer than a letter, so that finally he published it as a book entitled 'A Humble Attempt to Promote Explicit Agreement and Visible Union of all God's People in Extraordinary Prayer for the Revival of Religion and the Advancement of Christ's Kingdom on Earth, pursuant to Scripture Promises and Prophecies...' Is not this what is missing so much from all our evangelistic efforts: explicit agreement, visible unity, unusual prayer?

J. Edwin Orr (1912-1987) - Was used of God in revival. Write and taught on revival and traveled the world many times bringing men to Christ..



Broken Down Altars

"The preacher who is afraid to be like Elijah in this respect will be as weak in his ministry as Samson with his hair cut: he will have no power..."

God Sends A Prophet

AS WE READ THE BIBLE we will notice that always in a dark time God sends a prophet to arouse, stir and call the people back to the true God. So in this instance, when the situation looked dark, God sent His messenger to warn the people of the judgment which they were bringing on themselves because of sin and iniquity. The old Tishbite bobbed up before weak-kneed Ahab with all the abruptness of a thunderclap out of a clear sky, and without banners or bands or fur-below or salaam, spoke out in the first breath in a way that brought a deadly pallor upon the cheeks of the miserable wretch Ahab: "As the Lord of hosts liveth..." (I Kings 18:15). "As the Lord of hosts liveth, before whom I stand..." cried the prophet, that ought to be the preacher's cry ever y time he

walks into the pulpit. That kind of faith makes the devil get up and dust every time!

Confidence In God

Such confidence in God as the prophet had as he stood before Him would make granite out of soapstone. And to know God as Elijah knew Him, and to have the same unbroken sense of His presence, is better preparation for a great career in the ministry than a degree from any college you can name. I am not discounting the value of education. I consider a mind without education as something like marble in a quarry, which shows none of the inherent beauty until the skill of the polisher fetches out the color and discovers every ornamental vein that runs through the marble. Education draws out many virtues and perfections which otherwise would never

come to the surface and never be seen. I believe in education, but education alone cannot make character-never! It takes acquaintance with God to do that.

Purity Of Heart

It takes purity of heart as well as brilliancy of intellect to make one great for God. But I have no sympathy with anybody who would exclude anyone, educated or uneducated. "Seek ye first the kingdom of God" is as much in force tonight as it was two thousand years ago. Any man who does that will have a stirring time and will give the devil the best run for his money he ever had. Nothing was as much needed in Israel as a sweeping revival: and God sent the right man to bring it about. Let us see how Elijah did it.

Elijah Was Sensational

He repaired the altar of the Lord that was broken down. Elijah did his work in a way that was natural but unconventional. He had backbone. He wasn't pinned down or dominated by the personality of other men. He didn't try to add anybody's peculiarities or eccentricities; he had plenty of his own and the nerve to use them, too, and to be himself.

The preacher who is afraid to be like Elijah in this respect will be as weak in his ministry as Samson with his hair cut: he will have no power.

Billy Sunday (1862-1935) - Brought more then one million souls to Christ. Very bold in his preaching against sin such as Tobacco and Alcohol in his day.



A Quake That Shook England

“Thomas Ellwood said: This Holy man was raised up by God in an extraordinary manner, for an extraordinary work, even to awaken the sleeping world...”

Unadulterated Christianity

"GEORGE FOX ALONE HAS, without human learning, done more than any other reformer in Protestant Christendom towards the restoration of real, primitive, unadulterated Christianity and the destruction of priest craft, superstition, and ridiculous, unavailing rites and ceremonies." - Leonard Ravenhill

As an earthquake shakes the earth bringing keen awareness to its activity so our subject George Fox quaked with such force that the england was made aware of this young firebrand in the hand of the Lord. With not man as his teacher but God; he brought messages upon common folk and priests alike, with prophetic force and unction this mans voice shattered the religious status quo of the day. As Leonard Ravenhill remarks of this man, ""Though he made others shake, no man could make him shake." Clothed in an leather suit, boots and hat, he appeared much like a John the Baptist character to the church of England professors of religion.

In the beginning of the Journal of George Fox he entails the reason of writing the accounts of his life: "That all may know the dealings of the Lord with me... to prepare and fit me for the work unto which he had appointed me." George Fox was an God appointed, His calling by the Spirit of God, His life was wholly given to Christ the saviour of mens souls. He took no heed to professors, books, men, but being numb to the things of earth he desired earnestly for reality and truth in God.

Stranger To All

George Fox was born in 1624, and was raised in an religious home in the shoemaker trade. Being keenly aware of the spiritual he had many experiences of God in his heart as the spirt of God was wooing this young man to Himself. At the age of 19 he had familiarity with some puritans who at peradventure one day at a tavern had him to drink, so much so their worldly actions grieved George Fox to a point of leaving and not being able to sleep that entire night. As He sought the Lord with tears the Lord spoke to his servant saying: "Thou seest how young

people go together into vanity, and old people into the earth; thou must forsake all, young and old, keep out of all, and be as a stranger to all." And this he did! Obeying the voice of the Lord he left his town, his family, his life, without any notice or farewell's this desperate young men left as Abraham of old left 'and he went out, not knowing whither he went.' Passing from town to town professors of religion where keen to speak to this unusual young man but as he confesses in his journal, "but I was afraid of them: for I was sensible they did not possess what they professed."

Agony Of Body And Soul

For the next few years his time was spent in agony of body and soul, being grieved at the state of religion and man's hearts, even so much that at points in time he wished in his own words: "I had never been born." Then came a voice to him as clear as the one that called him from his home: "There is one, even Jesus Christ, that can speak to thy condition.' and he says 'When I heard it, my heart did leap for joy.

David Smithers an contemporary revival historian shares some great insight into this remarkable life: "Soon after George Fox began to preach, he had a remarkable spiritual experience that lasted fourteen days. A certain Mr. Brown, while on his death bed prophesied many great things concerning Fox. "When this man was buried," says Fox, "a great work of the Lord fell on me." During this mighty baptism of the Spirit, Fox received a remarkable gift of discernment. "He seemed to be able to read the character of men by looking at them." Miraculous healing also accompanied his ministry. Through prayer and the laying on of hands, the sick were often healed and devils were cast out to the glory of Christ.

Men Would Shake

When George Fox preached men would shake and tremble. "The name Quaker was given to Fox and his followers because of the quaking of the men who came to scoff but stayed to pray." This remarkable power seemed to accompany the preaching of Fox wherever he went. Fox preached that Jesus Christ is the author of a faith which purifies and gives victory over sin. He fervently exhorted men to pursue complete holiness rather than empty religious ceremonies. As a result, he was often beaten, stoned and driven out of town. It is estimated that perhaps no other man since the time of the Reformation was persecuted and imprisoned as often as George Fox. He usually went about the country on foot, dressed in his famous suit of leather clothes, which it is believed he made himself. He often slept outside under a tree or in some haystack. Fox also often pointed out that what was commonly called the Church was only a building. He boldly declared that only the fervent believers of Christ were the living stones of the true Church."

A Free Gospel

The calling out of hirelings in the church was something that George Fox did regularly, he had a peculiar spiritual gifting of being able to discern true and spurious profession. He seemed to trumpet this message against the selling of Christ and religion with a burdened jealous heart, much in the likes of Christ Himself toppling the moneychangers tables. The worldly spirit of the priests made him suffer: and when he heard the bells ring to call worshippers to the steeple-houses, it struck him to the heart, 'for it was just like a market-bell to gather people together that the priest might set forth his ware to sale. Oh, the vast sums of money that are gotten by trade they make of selling the Scriptures, and by their preaching... notwithstanding the Scriptures were given forth freely, and Christ commanded his ministers to preach freely.'

"When George Fox preached men would shake and tremble. He fervently exhorted men to pursue complete holiness..."

Another point that touches at the very heart of George Fox's ministry was the telling people that God has come to teach them Himself. It is brought out clearly in his journal when he said: "These things I did not see by the help of man, nor by the letter, though they are written in the letter, but I saw them in the light of the Lord Jesus Christ, and by his immediate Spirit and power, as did the holy men of God, by whom the Holy Scriptures were written."

He further illustrates this important truth of not just having the scriptures for teaching but the Holy Spirit Himself who is the one that the scriptures came from and He is the one that leads into all truth. He gives this truth to a congregation in 1649: "And when I came there, all the people looked like fallow ground, and the priest, like a great lump of earth, stood in his pulpit above. He took for his text these words of Peter, 'We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.'

And he told the people that the Scriptures were the touchstone and judge by which they were to try all doctrines, religions, and opinions... I... was made to cry out and say, 'Oh, no, it is not the Scriptures,' ... But I told them what it was, namely, the Holy Spirit, by which the holy men of God gave forth the Scriptures... for it led into all Truth, and so gave the knowledge of all Truth. For the Jews had the Scriptures, and yet resisted the Holy Ghost, and rejected Christ... and took upon them to try their doctrines by the Scriptures, but erred in

judgement, and did not try them aright, because they tried without the Holy Ghost. Now as I spoke thus amongst them, the officers came and took me away and put me into prison, a pitiful stinking place."

Holy Men's Words

George Fox taught one subject very strongly which he faced much opposition and that is purity and holiness of the Christian life. Hear the lament of Fox over this opposition to the truth: "But they could not endure to hear of purity, and of victory over sin and the devil. They said they could not believe any could be free from sin on this side of the grave. I bade them give over babbling about the Scriptures, which were holy men's words, whilst they pleaded for unholiness. Then I bade them forbear talking of

the Scriptures, which were the holy men's words; "for," said I, "the holy men that wrote the Scriptures pleaded for holiness in heart, life, and conversation here; but since you plead for impurity and sin, which is of the devil, what have you to do with the holy men's words?"

He had a boldness before men because he had a familiarity with God. Therefore he could say: "When the Lord sent me forth into the world, He forbade me to put off my hat to any, high or low." To live for the glory of God was his supreme desire over worldly vanity and success. The Lord spoke directly and clearly to his heart and he walked in that revelation. "The Lord showed me, so that I did see clearly, that he did not dwell in these temples which men had commanded and set up, but in people's hearts . . . his people were his temple, and he dwelt in them." Oh to realize the boldness and zeal that Fox preached and lived in was because of the surety of the voice of God that he heard. Are you hearing God? Has he given you a clear strong word? God is desiring to speak and anoint men for His purposes in our day. Oh how we need many George Fox's to rise up and speak against the modern contraption of church and proclaim fearlessly the apostolic truth's long lost.

An Extraordinary Work

Thomas Ellwood a fellow 'friend' speaks of George Fox: "This Holy man was raised up by God in an extraordinary manner, for an extraordinary work, even to awaken the sleeping world. He was valiant

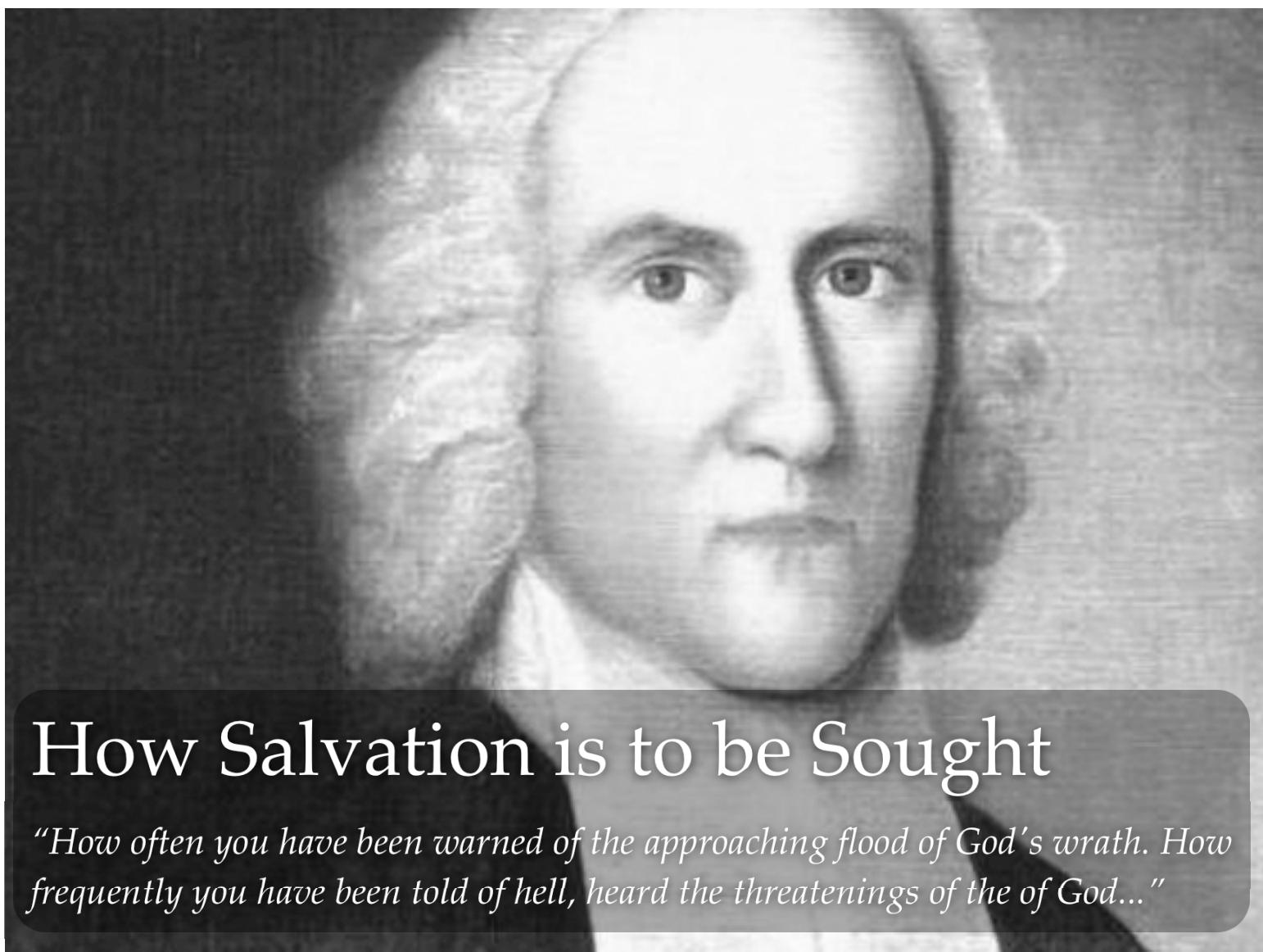
for truth, bold in asserting it, patient in suffering for it, unwearied in laboring in it, steady in his testimony to it; immovable as a rock."

William Penn one of the early leaders of the Quaker movement wrote of Fox: "His ministry and writings show they are from one that was not taught of man... Nor were they notional or specu-

lative, but sensible and practical truths, tending to conversion and regeneration and the setting up of the kingdom of God in the hearts of men... He had an extraordinary gift in opening the Scriptures. He would go to the marrow of things... But above all he excelled in prayer."

The impact of his life can be hardly measured, his name carries along with it the life that was burnt out for God for on his tombstone reads simply: "Here lies George Fox!"

Greg Gordon (1979 - Present) - founder of sermonindex.net ministry. His desire is to pray for and see society changing revival in North America. Currently living in Victoria, Canada.



How Salvation is to be Sought

"How often you have been warned of the approaching flood of God's wrath. How frequently you have been told of hell, heard the threatenings of the of God..."

A Great Undertaking

"**THUS DID NOAH; ACCORDING** to all that God commanded him, so did he" (Genesis 6:22). We should be willing to engage in and go through great undertakings, in order to our own salvation.

The building of the ark, which was enjoined upon Noah, that he and his family might be saved, was a great undertaking; the ark was a building of vast size; the length of it being three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A cubit, till of late, was by learned men reckoned to be equal to a foot and a half of our measure. But lately some learned men of our nation have travelled into Egypt, and other ancient countries, and have measured some ancient buildings there, which are of several thousand years standing, and of which ancient histories give us the dimensions in cubits; particularly the pyramids of Egypt, which are standing entire at this day. By measuring these, and by comparing the measure in feet with the ancient accounts of their measure in cubits, a cubit is found to be almost two and twenty inches. There-

fore learned men more lately reckon a cubit much larger than they did formerly. So that the ark, reckoned so much larger every way, will appear to be almost of double the bulk which was formerly ascribed to it. According to this computation of the cubit, it was more than five hundred and fifty feet long, about ninety feet broad, and about fifty feet in height.

To build such a structure, with all those apartments and divisions in it which were necessary, and in such a manner as to be fit to float upon the water for so long a time, was then a great undertaking. It took Noah, with all the workmen he employed, a hundred and twenty years, or thereabouts, to build it. For so long it was, that the Spirit of God strove, and the long-suffering God waited on the old world, as you may see in Gen. vi. 3: "My Spirit shall I not always strive with man; yet his days shall be a hundred and twenty years." All this while the ark was a preparing, as appears by 1 Pet. iii. 20: "When once the long-suffering of God waited in the days of Noah, while the ark was a preparing." It was a long

time that Noah constantly employed himself in this business. Men would esteem that undertaking very great, which should keep them constantly employed even for one half of that time. Noah must have had a great and constant care upon his mind for these one hundred and twenty years, in superintending this work, and in seeing that all was done exactly according to the directions which God had given him.

A Work of Vast Expanse

Not only was Noah himself continually employed, but it required a great number of workmen to be constantly employed, during all that time, in procuring, and collecting, and fitting the materials, and in putting them together in due form. How great a thing was it for Noah to undertake such a work! For beside the continual care and labor, it was a work of vast expense. It is not probable that any of that wicked generation would put to a finger to help forward such a work, which doubtless they believed was merely the fruit of Noah's folly, without full wages. Noah must needs have been very rich, to be

able to bear the expense of such a work, and to pay so many workmen for so long a time. It would have been a very great expense for a prince; and doubtless Noah was very rich, as Abraham and Job were afterwards. But it is probable that Noah spent all his worldly substance in this work, thus manifesting his faith in the word of God, by selling all he had, as believing there would surely come a flood, which would destroy all; so that if he should keep what he had, it would be of no service to him. Herein he has set us an example, showing us how we ought to sell all for our salvation.

Noah's undertaking was of great difficulty, as it exposed him to the continual reproaches of all his neighbors, for that whole one hundred and twenty years. None of them believed what he told them of a flood which was about to drown the world. For a man to undertake such a vast piece of work, under notion that it should be the means of saving him when the world should be destroyed, it made him the continual laughing-stock of the world. When he was about to hire workmen, doubtless all laughed at him, and we may suppose, that though the workmen consented to work for wages, yet they laughed at the folly of him who employed them. When the ark was begun, we may suppose that every one that passed by and saw such a huge bulk stand there, laughed at it, calling it Noah's folly.

In these days, men are with difficulty brought to do or submit to that which makes them the objects of the reproach of all their neighbors. Indeed if while some reproach them, others stand by them and honor them, this will support them. But it is very difficult for a man to go on in a way wherein he makes himself the laughing stock of the whole world, and wherein he can find none who do not despise him. Where is the man that can stand the shock of such a trial for twenty years?

Divine Direction

But in such an undertaking as this, Noah at the divine direction, engaged and went through it, that himself and his family might be saved from the common destruction which was shortly about to come on the world. He began, and also made an end: "According to all that God commanded him, so did he." Length of time did not weary him: he did not grow weary of his vast expense. He stood the shock of the derision of all his neighbors; and of all the world year after year: he did not grow weary of being their laughing-stock, so as to give over his enterprise; but persevered in it till the ark was finished. After this, he was at the trouble and charge of procuring stores for the maintenance of his family, and of all the various kinds of creatures, for so long a time. Such an undertaking he engaged in and

went through in order to a temporal salvation. How great an undertaking then should men be willing to engage in and go through in order to their eternal salvation! A salvation from an eternal deluge; from being overwhelmed with the billows of God's wrath of which Noah's flood was but a shadow.

God's Wrath

How often you have been warned of the approaching flood of God's wrath. How frequently you have been told of hell, heard the threatenings of the word of God set before you, and been warned to flee from the wrath to come. It is with you as it was with the inhabitants of the old world. Noah warned them abundantly of the approaching flood, and counseled them to take care for their safety, 1 Pet. iii. 19, 20. Noah warned them in words; and he preached to them. He warned them also in his actions. His building the ark, which took him so long a time, and in which he employed so many hands, was a standing warning to them. All the blows of the hammer and axe, during the progress of that building, were so many calls and warnings to the old world, to take care for their preservation from the approaching destruction. Every knock of the workmen was a knock of Jesus

Christ at the door of their hearts: but they would not hearken. All these warnings, though repeated every day, and continued for so long a time, availed nothing

Have You Been Warned?

Now, is it not much so with you, as it was with them? How often have you been warned! How have you

heard the warning knocks of the gospel, Sabbath after Sabbath, for these many years! Yet how have some of you no more regarded them than the inhabitants of the old world regarded the noise of the workmen's tools in Noah's ark!

But here possibly it may be objected by some, that though it be true they have often been told of hell, yet they never saw any thing of it, and therefore they cannot realize it that there is any such place. They have often heard of hell, and are told that wicked men, when they die, go to a most dreadful place of torment; that hereafter there will be a day of judgment, and that the world will be consumed by fire. But how do they know that it is really so? How do they know what becomes of those wicked men that die? None of them come back to tell them. They have nothing to depend on but the word which they hear. And how do they know that all is not a cunningly-devised fable?

Sinners of the Old World

The sinners of the old world had the very same objection against what Noah told them of a flood about to drown the world. Yet the bare word of God proved to be sufficient evidence that such a thing was coming. What was the reason that none of the many millions then upon earth believed what Noah said, but this, that it was a strange thing, that no such thing had ever before been known? And

what a strange story must that of Noah have appeared to them, wherein he told them of a deluge of waters above the tops of the mountains! Therefore it is said, Heb. xi. 7, that "Noah was warned of God of things not seen as yet." It is probable, none could conceive how it could be that the whole world should be drowned in a flood of waters; and all were ready to ask, where there was water enough for it; and by what means it should be brought upon the earth. Noah did not tell them how it should be brought to pass; he only told them that God had said that it should be: and that proved to be enough. The event showed their folly in not depending on the mere word of God, who was able, who knew how to bring it to pass, and who could not lie. In like manner the word of God will prove true, in threatening a flood of eternal wrath to overwhelm all the wicked. You will believe it when the event shall prove it, when it shall be too late to profit by the belief. The word of God will never fail; nothing is so sure as that: heaven and earth shall pass away, but the word of God shall not pass away. It is firmer than mountains of brass. At the end, the vision will speak and not lie. The decree shall bring forth, and all wicked men shall know that God is the Lord, that he is a God of truth, and that they are fools who will not depend on his word. The wicked of the old world counted Noah a fool for depending so much on the word of God, as to put himself to all the fatigue and expense of building the ark; but the event showed that they themselves were the fools, and that he was wise.

Consider Your Ways

Consider that the Spirit of God will not always strive with you; nor will his long suffering always wait upon you. So God said concerning the inhabitants of the old world, Gen. vi. 3 "My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be a hundred and twenty years."

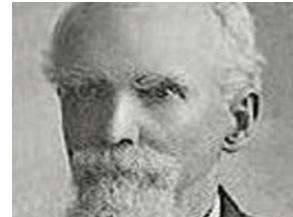
Jonathan Edwards (1703-1758) - One of the most influential theologians in American history. Used of God in the Great Awakening revivals in America.

F.B. Meyer

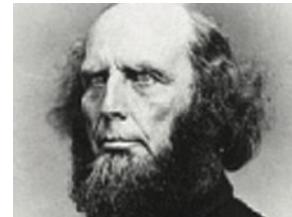
"We never test the resources of God until we attempt the IMPOSSIBLE."

William Cowper

"Satan trembles when he sees the weakest saint upon his knees."

E.M. Bounds

"Prayer is not learned in a classroom but in the closet."

Charles Finney

"There can be no revival when Mr. Amen and Mr. Wet-Eyes are not found in the audience."

Thomas Brooks

"Carnal reason is an enemy to faith: it is ever crossing and contradicting it. It will never be well with thee, Christian, so long as thou art swayed by carnal reason, and you rely more upon thy five senses, than upon the four Evangelists. As the body lives by breathing, so the soul lives by believing."

"A true spiritual awakening that endures is grounded deeply in well-thought-out biblical truth. Only when revival roots sink deep into the scriptures and draw their nourishment from God's Word does revival last." -Charles Finney

"God incarnate is the end of fear; and the heart that realizes that He is in the midst... will be quiet in the middle of alarm."

"Yours will be the wings of an eagle's flight, the soaring of a lark, sunward, heavenward, Godward! But you must take time to be holy--in meditation, in prayer, and especially in the use of the Bible."

"Let each of us learn to abide in Christi With the heart open to Him on the one hand, and open to men, women and children on the other."

"Oh! for a closer walk with GOD, A calm and heav'nly frame; A light to shine upon the road That leads me to the Lamb! Where is the blessedness I knew When first I saw the LORD? Where is the soul-refreshing view Of JESUS, and his word? What peaceful hours I once enjoy'd How sweet their mem'ry still! But they have left an aching void, The world can never fill."

"Plunge you in the burning lake: Think, poor sinner, thy eternal all's at stake."

"The word of God is the food by which prayer is nourished and made strong."

"Jesus taught that perseverance is the essential element in prayer."

"It is only when the whole heart is gripped with the passion of prayer, that the life-giving fire descends, for none but the earnest man gets access to the ear of God."

"A true spiritual awakening that endures is grounded deeply in well-thought-out biblical truth. Only when revival roots sink deep into the scriptures and draw their nourishment from God's Word does revival last."

"Books may preach, when the

"We never test the resources of God until we attempt the IMPOSSIBLE." -F.B. Meyer

"IN THE INTERIOR CITY OF Chengchow the 'Bethel Evangelistic Band' had a very difficult time. The meetings had gone on without noticeable results and the last day came. The Band knew that the hindrance must be with the leaders who seemed quite indifferent. Desperately we prayed, and when hope seem almost gone we were reminded that one day is with the Lord as a thousand years. He can do wonders in just one day! Our faith took hold on God for the fall of Jericho at the last. And God honored our faith. During the morning meeting one of the missionaries could not restrain his tears and confessed most humbly that he was a great sinner and hypocrite. Then the Holy Spirit fell on the whole congregation and all were convicted of sin and confessed with tears of contrition. At the closing meeting there was no opportunity for preaching. The Holy Spirit was working and people spontaneously confessed their sins and need, or gave joyous testimonies of salvation." – Andrew Gih

"TO SOME OF YOU WE SAY, Go forward rather than pray. Think not that we would, as these words might imply, cast discredit on prayer. But, beloved our hearts are deceitful, and although we should at every moment have an upward eye and a thirsting heart for the guidance and the presence of the living God, still there are times and circumstances when it becomes almost a sin to pray. Sometimes it is unbelief that makes us pray, or rather seem to pray, else what does that word mean, 'Why criest thou unto me? speak unto the children of Israel that they go forward.'" (Ex 14:15) –William C. Burns

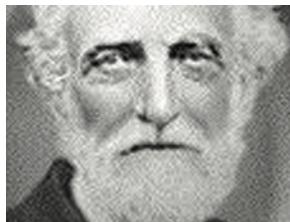
A.T. Pierson

"At Waterloo, the English

troops obeying orders fell on

their faces for a time and let

the hot fire of the French artil-



William Booth



Griffith John

John R. Mott

Amy Carmichael



lery pass over them. Then they sprang to their feet and rushed to the thickest of the fight and beat back their foes. The Lord wants His people flat on their faces, before they attempt to meet the great crises of life."

"God has no greater controversy with His people today than this, that with boundless promises to believing prayer, there are so few who actually give themselves unto interces-

"Not called!" did you say? "Not heard the call," I think you should say. Put your ear down to the Bible, and hear him bid you go and pull sinners out of the fire of sin. Put your ear down to the burdened, agonized heart of humanity, and listen to its pitiful wail for help. Go stand by the gates of hell, and hear the damned entreat you to go to their father's house and bid their brothers and sisters, and

"It is the Holy Ghost in us that is everything, and the Father is willing to bestow Him upon the weakest if he will only ask in the spirit of implicit faith and entire self-surrender. My cry these days is for a Pentecost, first on myself and my missionary brethren, and then on the native Church, and then on the heathen at large."

"I was eight years old when I joined the Church, I preached my first sermon when I was fourteen, and yet I was a missionary for twenty years before I had a full vision of Christ as an ever-present Savior from sin. This vision of Christ is absolutely necessary for success.

"I long to be filled with divine knowledge, divine wisdom, divine love, divine holiness, to the utmost extent of my capacity. I want to feel that all the currents of my soul are interfused in one channel deep and wide, and all flowing towards the heart of Christ."

"Prayer alone will overcome the gigantic difficulties which confront the workers in every field."

"The Church has not yet touched the fringe of the possibilities of intercessory prayer. Her largest victories will be witnessed when individual Christians everywhere come to recognize their priesthood unto God and day by day give themselves unto prayer."

"Let methods be changed, therefore, if necessary, that prayer may be given its true place. Let there be days set apart for intercession; let the original purpose of the monthly concert of prayer for missions be given a larger place; let missionary prayer cycles be used by families and by individual Christians; let the best literature on prayer be circulated among the members of the Church; let special sermons on the Subject of intercession be preached. By these and by all other practical means a larger, deeper, wider spirit of prayer should be cultivated in the churches."

"Pray that we may enter into that travail of soul with Him. Nothing less is any good. Spiritual children mean travail of soul-spiritual agony."

"It is a solemn thing to find oneself drawn out in prayer which knows no relief till the soul it is burdened with is born. It is no less solemn afterwards, until Christ is formed in them."

"Deep unto deep, O Lord, Crieth in me, Gathering strength I come, Lord, unto Thee. Jesus of Calvary, Smitten for me, Ask what Thou wilt, but give Love to me."

"The saddest thing one meets is a nominal Christian. I had not seen it in Japan where missions is younger. The church here is a "field full of wheat and tares."

"You can give without loving. But you cannot love without giving."

"Joy is not gush. Joy is not mere jolliness. Joy is perfect acquiescence ~ acceptance, rest ~ in God's will, whatever comes."

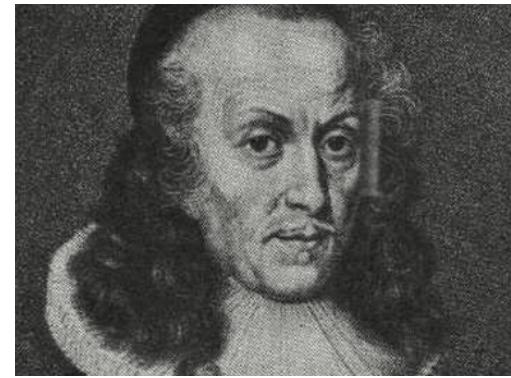
sion."

servants and masters not to come there. And then look Christ in the face, whose mercy you have professed to obey, and tell him whether you will join heart and soul and body and circumstances in the march to publish his mercy to the world.

"REVIVAL AND CHANGE ARE almost synonymous terms and both clearly cut across traditionalism. There is no way true revival can occur without major changes disrupting and reordering the life of the Church... God is no traditionalist. While God is orderly, He is always fresh and vital. If a church can run according to forms and traditions of men, it will run without the presence and power of God ... Is it any wonder the love of tradition is an enemy to revival? Revival and new life go hand in hand ... Let every church realize that the inordinate love of tradition is a great opponent to revival ... When a church slays the love of tradition, a major obstacle to revival will be slain With it." – Richard Owen Roberts

"THERE IS NO QUESTION THAT God works, often powerfully, in the old structures. But it is inevitable that those very structures put serious limitations on His working. It is all too easy for the ground gained to be lost, for the situation to revert, and for the whole process to need repeating within a short space of time. Take the 1950, Lewis Awakening. Though confined to certain Presbyterian churches in the Outer Hebrides, this was a powerful movement of the Spirit that deeply affected those communities at the time. Many found faith in Christ, and some of these are now in full-time service. But the fact remains that in less than a decade you could visit those very churches where God had worked so powerfully and never suspect that they had ever tasted revival. Without a change of structure it is virtually Impossible to conserve the fruits of revival." – Arthur Wallis

"HOW TERRIBLE IS THE COST OF robbing God of time for prayer. When we rob God of time for quiet, we are robbing Him of ourselves. It is only in the quiet that we can really know Him and know ourselves, and be sure that we give ourselves back to Him. Oh, for God's sake, do not risk keeping the windows of Heaven closed by robbing God of time." (Keswick 1946) – Gordon M. Guinness



Girolamo Savonarola

IN JAMES 5:10 WE ARE EXHORTED to "take the prophets for an example". A careful study of the "Holy Men of Old" can kindle both the fires of self-sacrifice and prayerful devotion. However, prophetic examples are not confined only to the pages of the Scriptures. Though often neglected, maligned and forgotten, God's prophetic torches have always burned throughout the history of the Church. One such burning prophet was Girolamo Savonarola. Through his tears, prayers and passionate preaching, the seeds of reformation and revival took root in Italy.

Born in Ferrara, Italy, September 14, 1452, Savonarola was the third in a family of seven children - five sons and two daughters. As a boy his devotion and fervor increased as he spent many hours in prayer and fasting. At times he would kneel in church for many hours engaged in earnest prayer. He was very contemplative, and his soul was deeply wounded by the sin and worldliness he saw all around him.

One day, he saw a vision of the heavens opened, and all the future calamities of the Church passed before his eyes. He then heard God's voice charging him to warn the people. From that moment he was convinced of his prophetic calling, and he was suddenly filled with a new unction and power. His preaching was now with a voice of thunder, and his rebukes against sin were so terrific that the people who listened to him sometimes went about the streets half-dazed, bewildered, and speechless. His listeners were often so overcome with tears that the whole church echoed with the sounds of sobbing and weeping. Workmen, poets and philosophers, all would burst into tears under his passionate preaching. Often he was so completely gripped by the power of the Holy Spirit that he would be forced to retire to a secluded place. The life of Savonarola exemplifies many precious qualities that our faint-hearted and distracted age so desperately needs. We are barren and deficient in prayer, patience, purity and most importantly a sacrificial love for Jesus. Until we as the body of Christ return to these holy principles, true reformation and revival will not be realized; Oh Lord break our hearts and open our eyes!

Richard Baxter

MANY WITHIN THE CHURCH feel as if they are drowning in a river of empty words and hollow promises. Demoralized by superficial religion, their hungry hearts are crying out, "Where is the REAL Church, mighty in truth and power?" There are many who can give us a moving definition of revival, but where are the MEN who can move the Church with a demonstration of revival? As the late Leonard Ravenhill once said, "We can all make the menu, but we can't make the meal." Proverbs 27:7 tells us that, "To the hungry even what is bitter tastes sweet." Sadly, multitudes of hungry and disillusioned souls are seeking the bitter bread of a godliness that denies power, or a form of power that denies godliness. Oh, how we need the REALITY of revival, a revival that will restore the Church to Her former apostolic beauty of PURITY and POWER. Nothing less than this REALITY will prepare us to face a dying world and the coming King.

With tireless zeal, Baxter fanned the flames of revival with the MIRACLE of passionate preaching. Many believe that Baxter was one of the most powerful preachers that ever addressed an English congregation. He was an intense and forceful preacher, he believed that, "If hard hearts were to be broken, it was not stroking but striking that must do it." He purposed to always, "Preach as never sure to preach again, and as a dying man to dying men." His sermons were a combination of cutting and piercing words and a gentle and loving spirit. Baxter consistently spoke like one who had been face to face with Jesus. He drew others to Heaven through his preaching because he had touched Heaven through his praying. In Baxter's classic book *The Reformed Pastor*, he reminds us that the pulpit is only a reflection of the closet. He writes, "When your minds are in holy, heavenly frame, your people are likely to partake of it. They will be able to feel when you have been much with God; that which is most on your heart, will be most in their ears." Richard Baxter considered prayer the first and last thing necessary to be a successful pastor and revivalist. He writes, "Above all be much in secret prayer and meditation. By this you will fetch the heavenly fire that must kindle your sacrifice; remember you cannot decline and neglect your duty to your own hurt alone, many will be losers by it as well as you."

Philip Jacob Spener

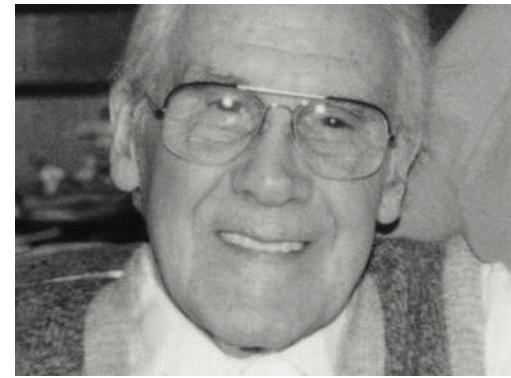
IN EVERY GENERATION GOD HAS had a remnant that strived to restore true Christianity according to the Apostolic pattern. 17th century Germany was the home of just such a people known as the Pietist. The Pietist yearned and prayed to see the Church restored to Her original purity and power.

The vision and dreams of these earnest Christians founds a prophetic voice in the ministry of Philip Jacob Spener. Spener, considered the father of pietism, was a man of both vision and practical direction. Over 300 years ago Spener had a good understanding of the churches needs, and how to mend them. Concepts that are today considered new and innovative in many Christian circles were laid out long ago by the old German prophet.

Philip Jacob Spener, like most 17th century pietist, was a Lutheran. Spener had become deeply concerned that the teachings of Luther had produced a church only half reformed. Germany was filled with professing Christians who had been instructed in the academics of salvation by faith, but yet lacked the holy fruit of faith. Spener saw that many were void of any trace of loving fear and devotion for the Lord Jesus. A spirit of presumption had come into the church, causing many to take the grace of God for granted.

Spener was also a bold advocate of the Lutheran doctrine of the priesthood of the believer. Pietist felt that laymen had not been given sufficient opportunities in the Church. In the home meetings all believers were allowed to express their heart and ask questions. Spener taught that, "believers are not passive in spiritual matters, but have a responsibility for building one another up in the faith." As a result of Spener's revival efforts, he was severely maligned and persecuted. He was literally driven across Germany. As Spener fled from city to city new house churches sprang up, reviving the dry and formal Lutheran church.

David Smithers - A Church historian that has a passion to see revival that will send out missionaries in this generation. Founded a ministry watchword.org where you can access his writings.



Following Hard After God!

HOW TRAGIC THAT WE IN this dark day have had our seeking done for us by our teachers. Everything is made to center upon the initial act of "accepting" Christ (a term, incidentally, which is not found in the Bible) and we are not expected thereafter to crave any further revelation of God to our souls. We have been snared in the coils of a spurious logic which insists that if we have found Him, we need no more seek Him. In the midst of this great chill there are some, I rejoice to acknowledge, who will not be content with shallow logic. They will admit the force of the argument, and then turn away with tears to hunt some lonely place and pray. "Oh God, show me Thy glory." They want to taste, to touch with their hearts, to see with their inner eyes the wonder that is God.

I want deliberately to encourage this mighty longing after God. The lack of it has brought us to our present low estate. The stiff and wooden quality about our religious lives is a result of our lack of holy desire. Complacency is a deadly foe of all spiritual growth. Acute desire must be present or there will be no manifestation of Christ to His people. He waits to be wanted. Too bad that with many of us He waits so long, so very long in vain. Every age has its own characteristics. Right now we are in an age of religious complexity. The simplicity which is in Christ is rarely found among us. In its stead are programs, methods, organizations and a world of nervous activities which occupy time and attention but can never satisfy the longing of the heart. The shallowness of our inner experience, the hollowness of our worship, and that servile imitation of the world which marks our promotional methods all testify that we, in this day, know God only imperfectly, and the peace of God scarcely at all.

A.W. Tozer (1897-1963) - Known as the "20th century prophet" his writings and preaching have stirred and brought many to a deeper walk with God. Pastored in the Alliance church denomination for many years..

Church Be Still!

THE CHURCH WOULD SOON BE healed of her sorrows, and delivered from her divisions, if she would for a while be silent; but the voice of a favorite teacher is heard by some, and the voice of another master in Israel is listened to by others, and so God's voice is lost amid the clamor of sects and the uproar of parties. Oh, that the Church would sit at Jesus' feet, lay aside her prejudices, and take the Word in its simplicity and integrity, and accept what God the Lord only declares to be the truth. I invite the members of this church, and urge the members of all the churches to see to this, that we cry unto the Lord for a blessed silence in His presence, till we sit like servants waiting for the Master's word, and stand like watchmen waiting for the Master's coming. Lord send that solemn silence over all Your people now.

Be silent, that you may hear the voice of Jesus, for when He speaks your strength will be renewed. The eternal Spirit is with His people, but we often miss His power because we give more ear to other voices than to His, and quite often our own voice is an injury to us, for it is heard when we have received no message from the Lord, and therefore gives an uncertain sound. If we will wait upon the blessed Spirit, His mysterious influence will sway us most divinely, and we shall be filled with all the fullness of God. Our strength will be renewed, if in silence we yield up to God all our own wisdom and strength. Brethren, I never am so full as when I am empty; I have never been so strong as in the extremity of weakness. The source of our worst weakness is our homeborn strength, and the source of our worst folly is our personal wisdom. Keep silent, you saints, till you have felt your folly and your weakness, and then renew your strength most gloriously by casting yourselves upon the strength of God.

C.H. Spurgeon (1834-1892) - British Baptist preacher known as the "prince of preachers." He wrote volumes of works that are still reprinted in our day. Used to bring many souls to Christ in England.

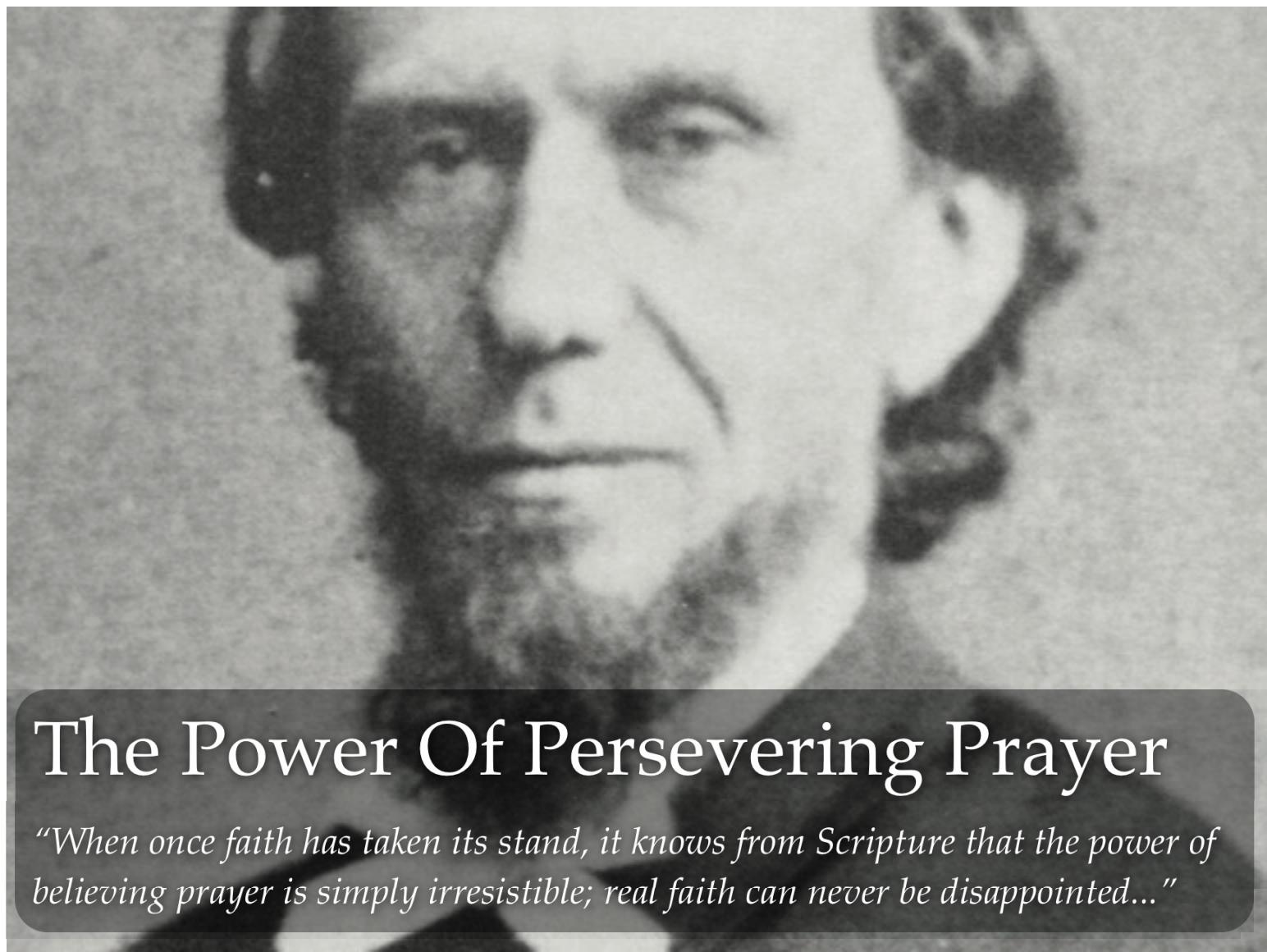
Uncion!

THE CINDERELLA OF THE CHURCH today is the prayer meeting. This handmaid of the Lord is unloved and unwooed because she is not dripping with pearls of intellectualism, nor glamorous with the silks of philosophy, neither is she enchanting with the tiara of psychology. She wears the homespuns of sincerity and humility and so is not afraid to kneel!

The offense of prayer is that it does not essentially tie in to mental efficiency. That is not to say that prayer is a partner to mental sloth. But in these days, efficiency and smartness are at a premium. Prayer is conditioned to one thing alone, and that is to spirituality. One does not need to be spiritual to preach, that is, to make and deliver sermons of homiletical perfection and exegetical exactitude. By a combination of memory, knowledge, ambition, personality, plus well-lined book shelves, self-confidence and a sense of having arrived - the pulpit is yours almost anywhere these days. Preaching of the type mentioned affects men; prayer affects God. Preaching affects time; prayer affects eternity. The pulpit can be a shop window to display our talents; the closet speaks death to display.

The tragedy of this last hour is that we have too many dead men in the pulpits giving out too many dead sermons to too many dead people. There is a strange thing that I have seen even in the fundamentalist circles: it is preaching without unction. The ugly fact is that the altar fires are either out or burning very low. The prayer meeting is dead or dying. By our attitude to prayer we tell God that what was begun in the Spirit we can finish in the flesh. What church ever asks its candidating ministers what time they spend in prayer? Ministers who do not spend two hours a day in prayer are not worth a dime a dozen - degrees or no degrees.

Leonard Ravenhill (1907-1994) - Preached in America for revival until his death. One of the foremost authorities on revival in the 20th century, namely with the book "Why Revival Tarries."



The Power Of Persevering Prayer

"When once faith has taken its stand, it knows from Scripture that the power of believing prayer is simply irresistible; real faith can never be disappointed..."

AND THE LORD SAID, "Men ought always to pray, and not to faint..."

There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily. Nevertheless when the Son of man cometh, shall He find faith on the earth?" (Luke 18:1-8)

Mysteries of the Prayer World

Of all the mysteries of the prayer world the need of persevering prayer is one of the greatest. That the Lord, who is so loving and longing to bless, should have to be asked, time after time, sometimes year

after year, before the answer comes, we cannot easily understand. It is also one of the greatest practical difficulties in the exercise of believing prayer. When, after persevering pleading, our prayer remains unanswered, it is often easiest for our lazy flesh, and it has all the appearance of pious submission, to think that we must now cease praying, because God may have His secret reason for withholding His answer to our request.

Real Faith Can Never be Disappointed

It is by faith alone that the difficulty is overcome. When once faith has taken its stand on God's word and the Name of Jesus, and has yielded itself to the leading of the Spirit to seek God's will and honor alone in its prayer, it need not be discouraged by delay. It knows from Scripture that the power of believing prayer is simply irresistible; real faith can never be disappointed. It knows that just as water, to exercise the irresistible power it can have, must be gathered up and accumulated until the stream can come down in full force, so there must often be a heaping up of prayer until God sees that the

measure is full, when the answer comes. It knows that just as the peasant farmer has to take his ten thousand steps to sow his tens of thousands seeds, each one a part of the preparation for the final harvest, so there is a need for often repeated persevering prayer, all working out some desired blessing. It knows for certain that not a single believing prayer can fail of its effect in heaven, but has its influence, and is treasured up to work out an answer in due time to him who perseveres to the end. It knows that it has to do, not with human thoughts or possibilities, but with the word of the living God. And so, even as Abraham through so many years "who against hope believed in hope" (Romans 4:18), and then "followers of them who through faith and patience inherit the promises." (Hebrews 6:12).

Waiting On God

To enable us, when the answer to our prayer does not come at once, to combine quiet patience and joyful confidence in our persevering prayer, we must especially try to understand the words in which our Lord sets forth the character and conduct,

not of the unjust judge, but of our God and Father, toward those whom He allows to cry day and night to Him: "I tell you that He will avenge them speedily." (Luke 18:8)

He will avenge them quickly, the Master says. The blessing is all prepared; He is not only willing, but most anxious, to give them what they ask; everlasting love burns with the longing desire to reveal itself fully to its beloved and to satisfy their needs. God will not delay one moment longer than is absolutely necessary; He will do all in His power to expedite and rush the answer.

A Infinite God

But why, if this is true and His power is infinite, does it often take so long for the answer to prayer to come? And why must God's own elect so often, in the middle of suffering and conflict, cry day and night? He is waiting patiently while He listens to them. "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."

(James 5:7) The farmer does, indeed, long for his harvest, but knows that it must have its full amount of sunshine and rain, and he has long patience. A child so often wants to pick the half-

ripe fruit; the farmer knows how to wait until the proper time. Man, in his spiritual nature too, is under the law of gradual growth that reigns in all created life. It is only in the path of development that he can reach his divine destiny. And it is the Father, in whose hand are the times and seasons, who knows the moment when the soul or the Church is ripened to that fullness of faith in which it can really take and keep the blessing. Like a father who longs to have his only child home from school, and yet waits patiently until the time of training is completed, so it is with God and His children: He is the patient One, and answers quickly.

Patience, Faith and Waiting

The insight into this truth leads the believer to cultivate the corresponding dispositions: patience and faith, waiting and anticipating, are the secret of his perseverance. By faith in the promise of God, we know that we have the petitions we have asked of Him. Faith takes and holds the answer in the promise as an unseen spiritual possession, rejoices in it, and praises for it. But there is a difference between the faith that thus holds the word and knows that it has the answer and the clearer, fuller, riper faith that obtains the promise as a present experience. It is in persevering, not unbelieving, but confident and praising prayer, that the soul grows up into that full

union with its Lord in which it can enter upon the possession of the blessing in Him. There may be in these around us, there may be in that great system of being of which we are part, there may be in God's government, things that have to be put right through our prayer before the answer can fully come: the faith that has, according to the command, believed that it has received, can allow God to take His time; it knows it has prevailed and must prevail. In quiet, persistent, and determined perseverance it continues in prayer and thanksgiving until the blessing comes. And so we see combined what at first sight appears contradictory—the faith that rejoices in the answer of the unseen God as a present possession and the patience that cries day and night until it be revealed. The quickness of God's patience is met by the triumphant but patient faith of His waiting child.

A Great Danger

Our great danger, in this school of the answer delayed, is the temptation to think that, after all, it may not be God's will to give us what we ask. If our prayer be according to God's word, and under the leading of the Spirit, let us not give way to these fears. Let us learn to give God time. God needs time with us. If only we give Him time, that is, time in the daily fellowship with Himself, for Him to exercise the full influence of His presence on us, and time, day by day, in the course of our being kept waiting, for faith to prove its reality and to fill our whole being, He Himself will lead us from faith to vision; we shall see the glory of God. Let no delay shake our faith. Of faith it holds good: first the blade, then the ear, then the full corn in the ear. Each believing prayer brings a step nearer the final victory. Each believing prayer helps to ripen the fruit and bring us nearer to it; it fills up the measure of prayer and faith known to God alone; it conquers the hindrances in the unseen world; it hastens the end. Child of God, give the Father time. He is patiently listening to you. He wants the blessing to be rich, and full, and sure; give Him time, while you cry day and night. Only remember the word: "I tell you that He will avenge them speedily." (Luke 18:8)

Blessings of Persevering

The blessing of such persevering prayer is unspeakable. There is nothing so heart-searching as the

prayer of faith. It teaches you to discover and confess, and to give up everything that hinders the coming of the blessing, everything there may not be in accordance with the Father's will. It leads to closer fellowship with Him who alone can teach us to pray, to a more entire surrender to draw near under no covering but that of the blood and the Spirit. It calls for a closer and more simple abiding in Christ alone. Christian, give God time. He will perfect that which concerns you. Let it be thus whether you pray

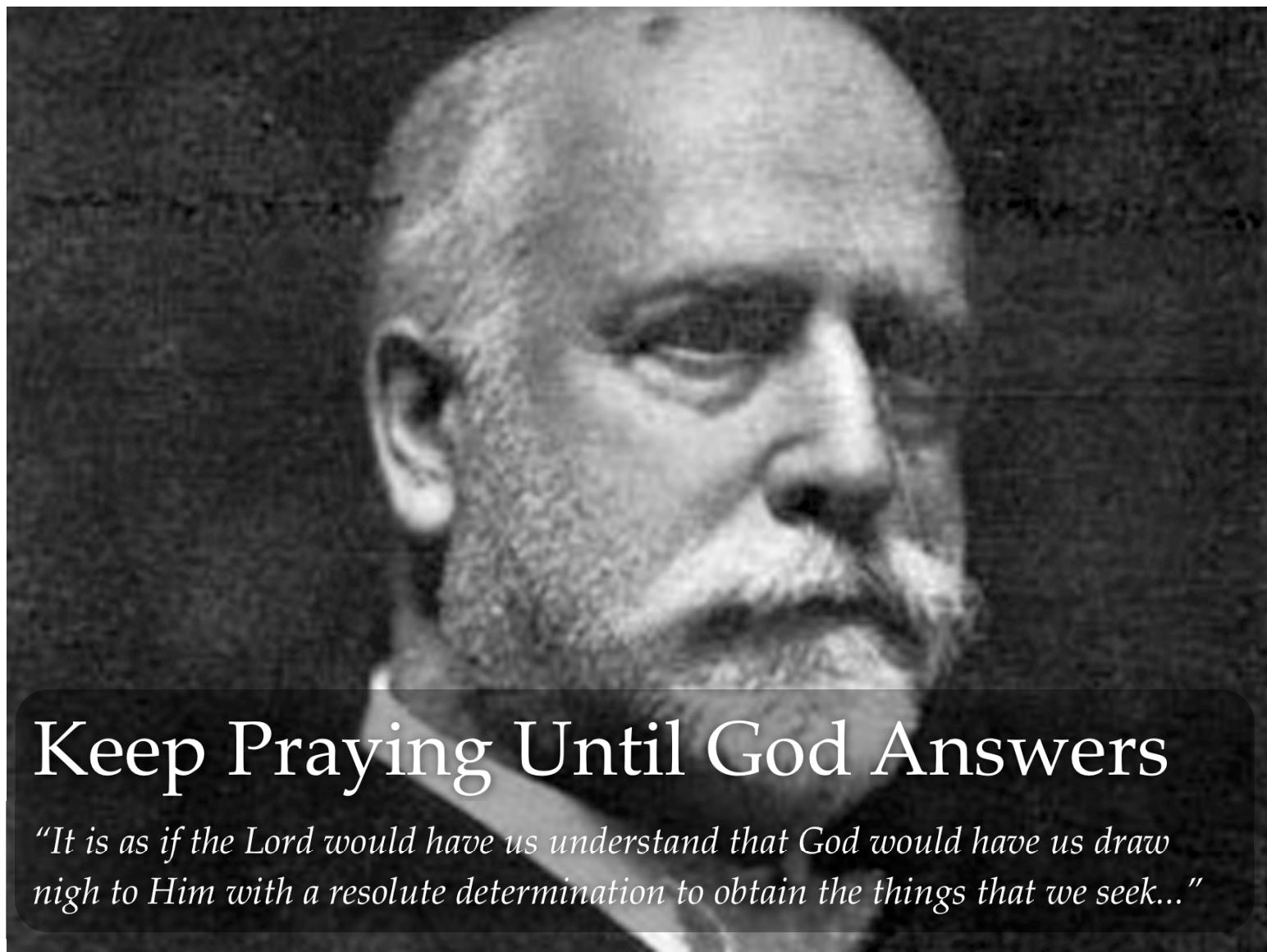
for yourself or for others. All labor, bodily or mental, needs time and effort: we must give up ourselves up to it. Nature discovers her secrets and yields her treasures only to diligent and thoughtful labor. However little we can understand it, in the spiritual farming it is the same: the seed we sow in the soil of heaven, the efforts we put forth, and the influence we seek to exert in the world above, need our whole being: we must give ourselves to prayer. But let us hold firm the great confidence that in due season we will reap if we don't give up.

Pray For The Church

And let us especially learn the lesson as we pray for the Christ's Church. She is, indeed, like the poor widow, in the absence of her Lord, apparently at the mercy of her adversary, helpless to obtain restitution. Let us, when we pray for His Church or any portion of it, under the power of the world, asking Him to visit her with the mighty workings of His Spirit and to prepare her for His coming—let us pray in the assured faith: prayer does help, praying always and not stopping will bring the answer. Only give God time. And then keep crying out day and night. "And the Lord said, Hear what the unjust judge saith. And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them?" (Luke 18:6-7).

"Pray for His Church asking Him to visit her with the mighty workings of His Spirit and prepare her for His coming..."

Andrew Murray (1828-1917) - Was used in revival in South Africa as the leader of the Dutch Reformed Church in that nation. Authored over 50 volumes which are cherished by the Church in our day.



Keep Praying Until God Answers

"It is as if the Lord would have us understand that God would have us draw nigh to Him with a resolute determination to obtain the things that we seek..."

THE CENTRAL LESSON in this parable of the friend at midnight: When we pray, if we do not obtain the thing the first time, pray again; and if we do not obtain it the second time, pray a third time; and if we do not obtain the hundredth time, go on praying until we do get it.

We should do much thinking before we ask anything of God and be clear that we ask according to His will. We should not rush heedlessly into God's presence and ask for the first thing that comes to mind without giving proper thought to the question of whether it is really what we ought to have. But when we have decided that we should pray for something, we should keep on praying until we get it.

Shamelessness In Prayer

The word translated importunity in verse 8 is a deeply significant word. Its primary meaning is "shamelessness"—that is, it sets forth the persistent determination in prayer to God that will not be put to shame by any apparent refusal on His part to grant the thing that we ask. This is a very startling way that our Lord employs to set forth the necessity of "importunity" and persistence in prayer. It is as if the Lord would have us understand that God would have us draw nigh to Him with a resolute determination to obtain the things that we seek, a determination that will not be put to shame by any seeming refusal or delay on God's part.

Why is it that God does not give to us the things that we ask, the first time we ask? The answer is plain: He would do us the far greater good of

training us in persistent faith. The things we get by our other forms of effort than prayer do not always become ours the first time we make an effort to get them. For our own good God compels us to be persistent in our effort; just so, God does not always give us what we ask the first time we pray. Just as He would train us to be strong men and women along the other lines of effort, so also He would train us to be and make us to be strong men and women of prayer by compelling us to pray hard for the best things. He compels us to "pray through."

Praying on and on

Many today tell us we ought not pray for the same thing a second time. Sometimes they say the way to pray is to ask God for a thing and then "take it" by faith the first time we ask.

That is true oftentimes. When we find a thing definitely promised in the Word, we can rest upon that. When we have prayed, knowing that we have asked according to God's will, the prayer is heard, and we have received. Resting there, ask no more but claim the thing as ours.

But that is only one side of the truth. The other side is, there are times when it is not made clear the first time, nor the second time, nor the third time, that what we ask is according to His will and, therefore, the prayer is heard and the thing asked granted. In such a case we are to pray on and on and on.

R.A. Torrey (1856-1928) - World-wide evangelist used to bring many souls to Christ. Pastored Moody's Church and school.



The Ten Marks of a Flesh-Pleaser

"When a man in his desire to please his appetite, does not do it with a view to a higher end, that is to say to the preparing himself for the service of God..."

THE SIGNS OF A FLESH-PLEASER or sensualist are these:

The Service of God

1. When a man in his desire to please his appetite, does not do it with a view to a higher end, that is to say to the preparing himself for the service of God; but does it only for the delight itself. (Of course no one does every action consciously with a view to the service of God. Nevertheless, the general manner or habit of a life spent in the service of God is absent for the flesh-pleaser.)

2. When he looks more eagerly and industriously after the prosperity of his body than of his soul.

3. When he will not refrain from his pleasures, when God forbids them, or when they hurt his soul, or when the

necessities of his soul call him away from them. But he must have his delight whatever it costs him, and is so set upon it, that he cannot deny it to himself.

Exceed his Delights in God

4. When the pleasures of his flesh exceed his delights in God, and his holy word and ways, and the expectations of endless pleasure. And this not only in the passion, but in the estimation, choice, and action. When he had rather be at a play, or feast, or other entertainment, or getting good bargains or profits in the world, than to live in the life of faith and love, which would be a holy and heavenly way of living.

5. When men set their minds to scheme and study to make provision for the pleasures of the flesh; and this

is first and sweetest in their thoughts.

6. When they had rather talk, or hear, or read of fleshly pleasures, than of spiritual and heavenly delights.

7. When they love the company of merry sensualists, better than the communion of saints, in which they may be exercised in the praises of their Maker.

Help and Provision for the Soul

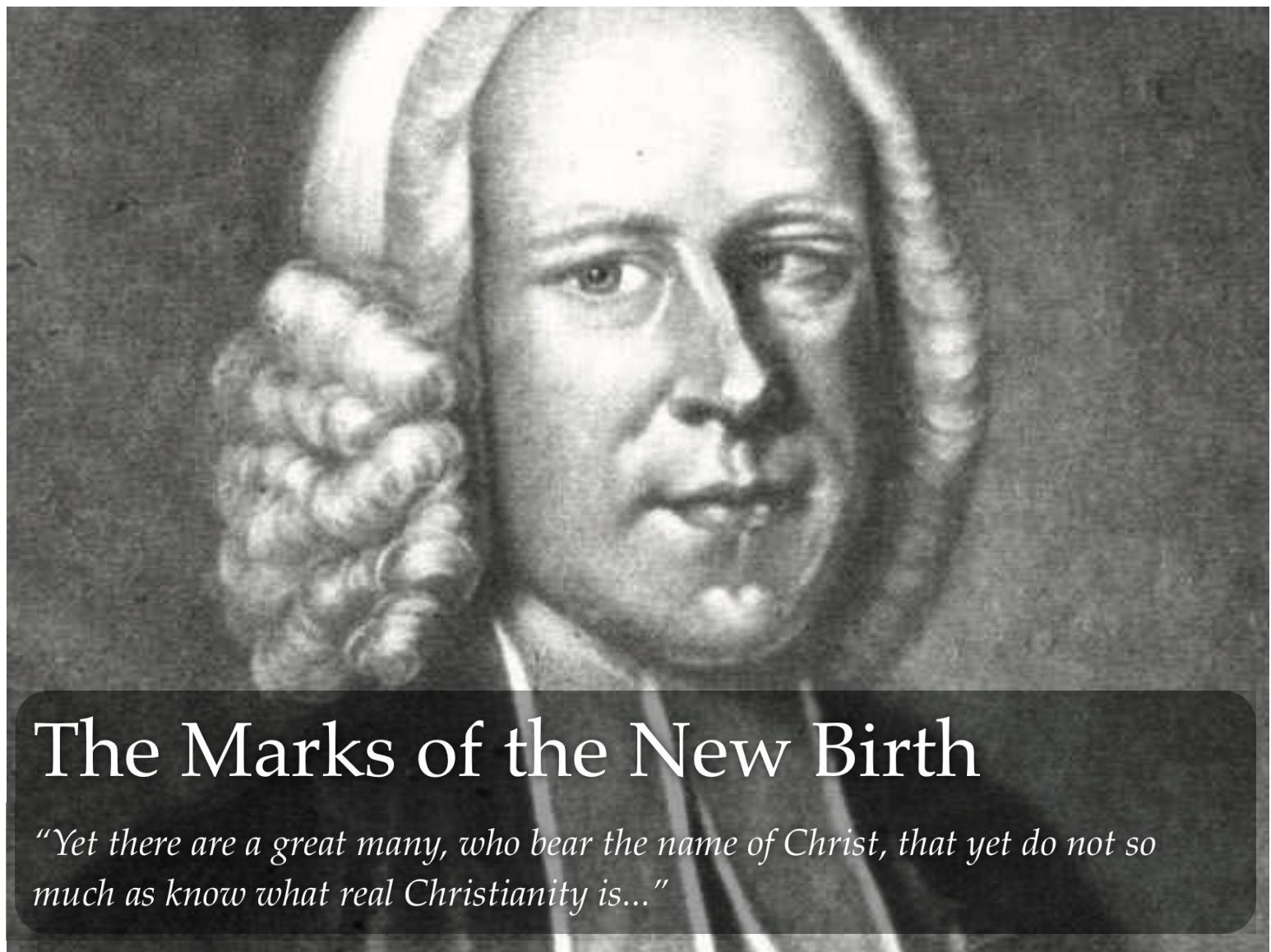
8. When they consider that the best place to live and work is where they have the pleasure of the flesh. They would rather be where they have things easy, and lack nothing for the body, rather than where they have far better help and provision for the soul, though the flesh be pinched for it.

9. When he will be more eager to spend money to please his flesh than to please God.

Easy-Believism

10. When he will believe or like no doctrine but "easy-believism," and hate mortification as too strict "legalism." By these, and similar signs, sensuality may easily be known; indeed, by the main bent of the life.

Richard Baxter (1615-1691) - was a influential puritan voice in England. Authored many books which are read today by ministers and lay-people..



The Marks of the New Birth

"Yet there are a great many, who bear the name of Christ, that yet do not so much as know what real Christianity is..."

MATTHEW 18:3 - VERILY I SAY unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

I suppose I may take it for granted, that all of you, among whom I am now about to preach the kingdom of God, are fully convinced, that it is appointed for all men once to die, and that ye all really believe that after death comes the judgment, and that the consequences of that judgment will be, that ye must be doomed to dwell in the blackness of darkness, or ascend to dwell with the blessed God, for ever and ever. I may take it for granted also, that whatever your practice in common life may be, there is not one, though ever so profligate and abandoned, but hopes to go to that place, which the scriptures call Heaven, when he dies. And, I think, if I know any thing of mine own heart, my heart's desire, as well as my prayer to God, for you all, is, that I may see you sitting down in the kingdom of our heavenly Father. But then, though we all hope to go to heaven when we die, yet, if we may judge by people's lives, and our Lord says, "that by their fruits we may

know them," I am afraid it will be found, that thousands, and ten thousands, who hope to go to this blessed place after death, are not now in the way to it while they live.

Bear The Name of Christ

Though we call ourselves Christians, and would consider it as an affront put upon us, for any one to doubt whether we were Christians or not; yet there are a great many, who bear the name of Christ, that yet do not so much as know what real Christianity is. Hence it is, that if you ask a great many, upon what their hopes of heaven are founded, they will tell you, that they belong to this, or that, or the other denomination, and part of Christians, into which Christendom is now unhappily divided. If you ask others, upon what foundation they have built their hope of heaven, they will tell you, that they have been baptized, that their fathers and mothers, presented them to the Lord Jesus Christ in their infancy; and though, instead of fighting under Christ's banner, they have been fighting against him, almost ever since they were baptized, yet because they

have been admitted to church, and their names are in the Register book of the parish, therefore they will make us believe, that their names are also written in the book of life. But a great many, who will not build their hopes of salvation upon such a sorry rotten foundation as this, yet if they are, what we generally call, negatively good people; if they live so as their neighbors cannot say that they do anybody harm, they do not doubt but they shall be happy when they die; nay, I have found many such die, as the scripture speaks, "without any hands in their death."

What The World Calls a Christian

And if a person is what the world calls an honest moral man, if he does justly, and, what the world calls, love a little mercy, is not and then good-natured, reacheth out his hand to the poor, receives the sacrament once or twice a year, and is outwardly sober and honest; the world looks upon such an one as a Christian indeed, and doubtless we are to judge charitably of every such person. There are many likewise, who go on in a round of duties, a model of

performances, that think they shall go to heaven; but if you examine them, though they have a Christ in their heads, they have no Christ in their hearts.

Wicked and Deceitful Men's Hearts

The Lord Jesus Christ knew this full well; he knew how desperately wicked and deceitful men's hearts were; he knew very well how many would go to hell even by the very gates of heaven, how many would climb up even to the door, and go so near as to knock at it, and yet after all be dismissed with a "verily I know you not." The Lord, therefore, plainly tells us, what great change must be wrought in us, and what must be done for us, before we can have any well grounded hopes of entering into the kingdom of heaven. And of all the solemn declarations of our Lord, I mean with respect to this, perhaps the words of the text are one of the most solemn, "except, (says Christ) ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." The words, if you look back to the context, are plainly directed to the disciples; for we are told, "that at the same time came the disciples unto Jesus." And I think it is plain from many parts of Scripture, that these disciples, to whom our Lord addressed himself at this time, were in some degree converted before. If we take the words strictly, they are applicable only to those, that have already gotten some, though but weak, faith in Christ. Our Lord means, that though they had already tasted the grace of God, yet there was so much of the old man, so much indwelling sin, and corruption, yet remaining in their hearts, that unless they were more converted than they were, unless a greater change past upon their souls, and sanctification was still carried on, they could give but very little evidence of their belonging to his kingdom, which was not to be set up in outward grandeur, as they supposed, but was to be a spiritual kingdom, begun here, but completed in the kingdom of God hereafter. I believe the words may be justly applied to saints and sinners; and as I suppose there are two sorts of people here, some who know Christ, and some of you that do not know him, some that are converted, and some that are strangers to conversion, I shall endeavor so to speak, that if God shall be pleased to assist me, and to give you an hearing ear and an obedient heart, both saints and sinners may have their portion.

A Temporal Prince

The Evangelist tell us, "that the disciples at this time came unto Jesus, saying, Who is the greatest in the kingdom of heaven?" These disciples had imbibed the common prevailing notion, that the Lord Jesus Christ was to be a temporal prince; they dreamed of nothing but being ministers of state, of sitting on Christ' right hand in his kingdom, and lording it

over God's people; they thought themselves qualified for state offices, as generally ignorant people are apt to conceive of themselves. Well, say they,

"Who is the greatest in the kingdom of heaven?"

Which of us shall have the chief management of public affairs? A pretty question for a few poor fishermen, who scarcely knew how to drag their nets to shore, much less how to govern a kingdom. Our Lord, therefore, in the 2nd verse, to mortify them, calls a little child, and sets

him in the midst of them. This action was as much as if our Lord had said, "Poor creatures! Your imaginations are very towering; you dispute who shall be greatest in the kingdom of heaven; I will make this little child preach to you, or I will preach to you by him. Verily I say unto you except ye be converted, and become as this little child, ye shall not enter into the kingdom of heaven, (unless ye are, comparatively speaking, as loose to the world, as loose to crowns, scepters, and kingdoms, and earthly things, as this poor little child I have in my hand) ye shall not enter into my kingdom." So that what our Lord is speaking of, is not the innocence of little children, if you consider the relation they stand in to God, and as they are in themselves, when brought into the world; but what our Lord means is, that as to ambition and lust after the world, we must in this sense become as little children.

Loose From The World

Do not mistake me, I am not going to persuade you to shut up your shops, or leave your business; I am not going to persuade you, that if ye will be Christians, ye must turn hermits, and retire out of the world; ye cannot leave your wicked hearts behind you, when you leave the world; for I find when I am alone, my wicked heart has followed me, go where I will. No, the religion of Jesus is a social religion. But though Jesus Christ does not call us to go out of the world, shut up our shops, and leave our children to be provided for by miracles; yet this must be said to the honor Christianity, if we are really converted, we shall be loose from the world. Though we are engaged in it, and are obliged to work for our children; though we are obliged to follow trades and merchandise, and to be serviceable to the commonwealth, yet if we are real Christians, we shall be loose to the world; though I will not pretend to say that all real Christians have attained to the same degree of spiritual-mindedness.

When our Lord says, we must be converted and become as little children, I suppose he means also, that we must be sensible of our weakness, comparatively speaking, as a little child. Every one looks upon a little child, as a poor weak creature; as one that ought to go to school and learn some new lesson every day; and as simple and artless; one with-

out guile, having not learned the abominable art, called dissimulation. Now in all these senses, I believe we are to understand the words of the text. Are little children sensible of their weakness? Must they be led by the hand? Must we take hold of them or they will fall? So, if we are converted, if the grace of God be really in our hearts, my dear friends, however we may have thought of ourselves once, whatever were our former high exalted imaginations; yet we shall now be sensible of our weakness; we shall no more say, "We are rich and increased with goods, and lack nothing;" we shall be inwardly poor; we shall feel "that we are poor, miserable, blind, and naked." And as a little child gives up its hand to be guided by a parent or a nurse, so those who are truly converted, and are real Christians, will give up the heart, their understandings, their wills, their affections, to be guided by the word, providence, and the Spirit of the Lord. Hence it is, that the Apostle, speaking of the sons of God, says, "As many as are led by the Spirit of God, they are (and to be sure he means they only are) the sons of God."

Ignorant Creatures

And as little children look upon themselves to be ignorant creatures, so those that are converted, do look upon themselves as ignorant too. Hence it is, that John, speaking to Christians, calls them little children; "I have written unto you, little children." And Christ's flock is called a little flock, not only because little in number, but also because those who are members of his flock, are indeed little in their own eyes. Hence that great man, that great apostle of the Gentiles, that spiritual father of so many thousands of souls, that man, who in the opinion of Dr. Goodwin, "fits nearest the God-man, the Lord Jesus Christ, in glory," that chosen vessel, the Apostle Paul, when he speaks of himself, says, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Perhaps some of you, when you read these words, will be apt to think that Paul did not speak true, that he did not really feel what he said; because you judge Paul's heart by your own proud hearts: but the more ye get of the grace of God, and the more ye are partakers of the divine life, the more will ye see your own meanness and vileness, and be less in your own eyes.

And as a little child is looked upon as an harmless creature, and generally speaks true; so, if we are converted, and become as little children, we shall be guileless as well as harmless. What said the dear Redeemer when he saw Nathaniel? As though it was a rare sight he gazed upon, and would have others gaze upon it; "Behold an Israelite indeed!" Why so? "In whom is no guile." Do not mistake me; I am not saying, that Christians ought not to be prudent; they ought exceedingly to pray to God for prudence, otherwise they may follow the delusions of the devil, and by their imprudence give wrong touches to the ark of God. It was the lamentation of a great man, "God has given me many gifts, but God

has not given me prudence." Therefore, when I say, a Christian must be guileless, I do not mean, he should expose himself, and lie open to every one's assault: we should pray for the wisdom of the serpent, though we shall generally learn this wisdom by our blunders and imprudence: and we must make some advance in Christianity, before we know our imprudence. A person really converted, can say, as it is reported of a philosopher, "I wish there was a window in my breast, that every one may see the uprightness of my heart and intentions:" And though there is too much of the old man in us, yet, if we are really converted, there will be in us no allowed guile, we shall be harmless. And that is the reason why the poor Christian is too often imposed upon; he judgeth other people by himself; having an honest heart, he thinks every one as honest as himself, and therefore is a prey to every one. I might enlarge upon each of these points, it is a copious and important truth; but I do not intend to multiply many marks and heads.

Verily I Say Unto You

And therefore, as I have something to say by way of personal application, give me leave therefore, with the utmost tenderness, and at the same time with faithfulness, to call upon you, my dear friends. My text is introduced in an awful manner, "Verily I say unto you;" and what Jesus said then, he says now to you, to me, and to as many as sit under a preached gospel, and to as many as the Lord our God shall call. Let me exhort you to see whether ye are converted; whether such a great and almighty change has passed upon any of your souls. As I told you before, so I tell you again, ye all hope to go to heaven, and I pray God Almighty ye may be all there: when I see such a congregation as this, if my heart is in a proper frame, I feel myself ready to lay down my life, to be instrumental only to save one soul. It makes my heart bleed within me, it makes me sometimes most unwilling to preach, lest that word that I hope will do good, may increase the damnation of any, and perhaps of a great part of the auditory, through their own unbelief. Give me leave to deal faithfully with your souls. I have your dead warrant in my hand: Christ has said it, Jesus will stand to it, it is like the laws of the Medes and Persians, it altereth not. Hark, O man! Hark, O woman! He that hath ears to hear, let him hear what the Lord Jesus Christ says, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Though this is Saturday night, and ye are now preparing for the Sabbath, for what you know, you may yet never live to see the Sabbath. You have had awful proofs of this lately; a woman died but yesterday, a man died the day before, another was killed by something that fell from a house, and it may be in twenty-four

hours more, many of you may be carried into an unalterable state. Now then, for God's sake, for your own souls sake, if ye have a mind to dwell with

God, and cannot bear the thought of dwelling in everlasting burning, before I go any further, silently put up one prayer, or say Amen to the prayer I would put in your mouths; "Lord, search me and try me, Lord, examine my heart, and let my conscience speak; O let me know whether I am converted or not!" What say ye,

my dear hearers? What say ye, my fellow-sinners? What say ye, my guilty brethren? Has God by his blessed Spirit wrought such a change in your hearts? I do not ask you, whether God has made you angels? That I know will never be; I only ask you, Whether ye have any well-grounded hope to think that God has made you new creatures in Christ Jesus?

Renewed And Changed

So renewed and changed your natures, that you can say, I humbly hope, that as to the habitual temper and tendency of my mind, that my heart is free from wickedness; I have a

husband, I have a wife, I have also children, I keep a shop, I mind my business; but I love these creatures for God's sake, and do every thing for Christ: and if God was now to call me away, according to the habitual temper of my mind, I can say,

Lord, I am ready; and

however I love the creatures, I hope I can say, Whom have I in heaven but thee? Whom have I in heaven, O my God and my dear Redeemer, that I desire in comparison of thee? Can you thank God for the creatures, and say at the same time, these are not my Christ? I speak in plain language, you know my way of preaching: I do not want to play the orator, I do not want to be counted a scholar; I want to speak so as I may reach poor people's hearts. What say ye, my dear hearers? Are ye sensible of your weakness? Do ye feel that ye are poor, miserable, blind, and naked by nature? Do ye give up your hearts, your affections, your wills, your understanding to be guided by the Spirit of God, as a little child gives up its hand to be guided by its parent? Are ye little in your own eyes? Do ye think meanly of yourselves? And do you want to learn something new every day? I mention these marks, because I am apt to believe they are more adapted to a great many of your capacities. A great many of you have not that showing of affection ye sometimes had, therefore ye are for giving up all your evidences,

and making way for the devil's coming into your heart. You are not brought up to the mount as ye used to be, therefore ye conclude ye have no grace at all. But if the Lord Jesus Christ has emptied thee, and humbled thee, if he is giving thee to se and know that thou art nothing; though thou are not growing upward, thou art growing downward; and though thou hast not so much joy, yet thy heart is emptying to be more abundantly replenished by and by. Can any of you follow me? Then, give God thanks, and take the comfort of it

A Great Welcome

If thou art thus converted, and become a little child, I welcome thee, in the name of the Lord Jesus, into God's dear family; I welcome thee, in the name of the dear Redeemer, into the company of God's children. O ye dear souls, though the world sees nothing in you, though there be no outward difference between you and others, yet I look upon you in another light, even as so many kings sons and daughters: all hail! In the name of God, I wish every one of you joy from my soul, ye sons and daughters of the King of kings. Will not you henceforth exercise a child-like temper? Will not such a thought melt down your hearts, when I tell you, that the great God, who might have frowned you to hell for your secret sins, that nobody knew of but God and your own souls, and who might have damned you

times without number, hath cast the mantle of his love over you; his voice hath been, Let that man, that woman live, for I have found a ransom. O will ye not cry out, Why me, Lord? Are ye converted? Are ye become like little children? Then what must ye do? My dear hearers, be obedient to God, remember God is your father; and as every one of you must know what a dreadful cross it is to have a

wicked, disobedient child; if ye do not want your children to be disobedient to you, for Christ's sake be not disobedient to your heavenly parent. If God be your father, obey him: if God be your father, serve him; love him with all your heart, love him with all your might, with all your soul, and with all your strength. If God be your father, fly from everything that may displease him; and walk worthy of that God, who has called you to his kingdom and glory. If ye are converted and become like little children, then behave as little children: they long for the breast, and with it will be contented. Are ye newborn babes? Then desire the sincere milk of the word, that ye may grow thereby. Are ye children? Then grow in grace, and in the knowledge of your Lord and Savior Jesus Christ. Have any of you children that do not grow? Do not ye lament these children, and cry over them; do not ye say, my child will never be fit for anything in the world? Well, doth it grieve you to see a child that will not grow; how much must it grieve the heart of Christ to see you grow so little? Will ye be always children? Will

"Hark, O man! Hark, O woman! He that hath ears to hear, let him hear what the Lord Jesus Christ says, 'Verily I say...'"

ye be always learning the first principles of Christianity, and never press forward toward the mark, for the prize of the high calling of God in Christ Jesus? God forbid. Let the language of your heart be, "Lord Jesus help me to grow, help me to learn more, learn me to live so as my progress may be known to all!"

Are Ye Converted?

Are ye God's children? Are ye converted, and become like little children? Then deal with God as your little children do with you; as soon as ever they want any thing, or if any body hurt them, I appeal to yourselves if they do not directly run to their parent. Well, are ye God's children? Doth the devil trouble you? Doth the world trouble you? Go tell your father of it, go directly and complain to God. Perhaps you may say, I cannot utter fine words: but do any of you expect fine words from your children? If they come crying, and can speak but half words, do not your hearts yearn over them? And has not God unspeakably more pity to you? If ye can only make signs to him; "As a father pitith his children, so will the Lord pity them that fear him." I pray you therefore be gold with your Father, saying, "Abba, Father," Satan troubles me, the world troubles me, my own mother's children are angry with me; heavenly Father, plead my cause! The Lord will then speak for you some way or other.

Are ye converted, and become as little children, have ye entered into God's family? Then assure yourselves, that your heavenly father will chasten you now and then: "for what son is there whom the father chasteneth not: if ye are without chastisement, of which all are partakers, then are ye bastards and not sons." If therefore ye are God's children; if ye are converted and become as little children; do not expect that God will be like a foolish parent; no, he is a jealous God, he loves his child too well to spare his rod. How did he correct Miriam? How did he correct Moses? How hath God in all ages corrected his dearest children? Therefore if ye are converted, and become as little children, if God hath taken away a child, or your substance, if God suffers friends to forsake you, and if you are forsaken as it were both by God and man, say, Lord I thank thee! I am a perverse child, or God would not strike me so often and so hard. Do not blame your heavenly Father, but blame yourselves; he is a loving God, and a tender Father, "he is afflicted in all our afflictions;" therefore when God spake to Moses, he spake out of the bush, as much as to say, "Moses, this bush represents my people; as this bush is burning with fire, so are my children to burn with affliction; but I am in the bush; if the bush burns, I will burn with it, I will be with them in the furnace, I will be with them in the water, and though the water come over them, it shall not overflow them."

Are ye God's children? Are ye converted and become as little children? Then will ye not long to go home and see your Father? O happy they that have gotten home before you; happy they that are up yonder, happy they who have ascended above this

field of conflict. I know not what you may think of it, but since I heard that some, whose hearts God was pleased to work upon, are gone to glory, I am sometimes filled with grief, that God is not pleased to let me go home too. How can you see so much coldness among God's people? How can ye see God's people like the moon, waxing and waning? Who can but desire to be forever with the Lord? Thanks be to God, the time is soon coming; thanks be to God, he will come and will not tarry. Do not be impatient, God in his own time will fetch you home. And though ye may be brought to short allowance now, though some of you may be narrow in your circumstances, yet do not repine; a God, and the gospel of Christ, with brown bread, are great riches. In thy Father's house there is bread enough and to spare; though thou are now tormented, yet by and by thou shalt be comforted; the angels will look upon it as an honor to convey thee to Abraham's bosom, though thou are but a Lazarus here. By the frame of my heart, I am much inclined to speak comfortably to God's people.

Love One Another

But I only mention one thing more, and that is, if ye are converted, and become as little children, then for God's sake take care of doing what children often do; they are too apt to quarrel one with another. O love one another; "he that dwells in love dwells in God, and God in him." Joseph knew that his brethren were in danger of falling out, therefore when he left them, says he, "fall not out by the way." Ye are all children of the same Father, ye are all going to the same place; why should ye differ? The world has enough against us, the devil has enough against us, without our quarreling with each other; O walk in love. If I could preach no more, if I was not able to hold out to the end of my sermon, I would say as John did, when he was grown old and could not preach, "Little children, love one another;" if ye are God's children, then love one another. There is nothing grieves me more, than the differences amongst God's people. O hasten that time, when we shall either go to heaven, or never quarrel any more!

Not Give That Which is Holy to Dogs

Would to God I could speak to all of you in this comfortable language; but my master tells me, I must "not give that which is holy to dogs, I must not cast pearls before swine;" therefore, though I have been speaking comfortably, yet what I have been saying, especially in this latter part of the discourse, belongs to children; it is children's bread, it belongs to God's people. If any of you are graceless, Christless, unconverted creatures, I charge you not to touch it, I fence it in the name of God; here is a flaming sword turning every way to keep you from

this bread of life, till ye are turned to Jesus Christ. And therefore, as I suppose many of you are unconverted, and graceless, go home! And away to your closets, and down with your stubborn hearts before God; if ye have not done lit before, let this be the night. Or, do not stay till ye go home; begin now, while standing here; pray to God, and let the language of thy heart be, Lord convert me! Lord make me a little child, Lord Jesus let me not be banished from thy kingdom! My dear friends, there is a great deal more implied in the words, than is expressed: when Christ says, "Ye shall not enter into the kingdom of heaven," it is as much to say, "ye shall certainly go to hell, ye shall certainly be damned, and dwell in the blackness of darkness for ever, ye shall go where the worm dies not, and where the fire is not quenched." The Lord God impress it upon your souls! May an arrow (as one lately wrote me in a letter) dipped in the blood of Christ, reach every unconverted sinner's heart! May God fulfill the text to every one of your souls! It is he alone that can do it. If ye confess your sins, and leave them, and lay hold on the Lord Jesus Christ, the Spirit of God shall be given you; if you will go and say, turn me, O my God! Thou knowest not, O man, what the return of God may be to thee. Did I think that preaching would be to the purpose, did I think that arguments would induce you to come, I would continue my discourse till midnight. And however some

of you may hate me without a cause, would to God every one in this congregation was as much concerned for himself, as at present (blessed be God) I feel myself concerned for him. O that my head were waters, O that mine eyes were a fountain of tears, that I might weep over an unconverted, graceless, wicked, and adulterous generation. Precious souls, for God's sake think what will become of you when ye die, if you die without being converted; if ye go hence without the wedding garment, God will strike you speechless, and ye shall be banished from his presence for ever and ever. I know ye cannot dwell with everlasting burnings; behold then I show you a way of escape; Jesus is the way, Jesus is the truth, the Lord Jesus Christ is the resurrection and the life. It is his Spirit must convert you, come to Christ, and ye shall have it; and may God for Christ's sake give it to you all, and convert you, that we may all meet, never to part again, in his heavenly kingdom; even so Lord Jesus, Amen and Amen.

"If I could preach no more, if I was not able to hold out to the end of my sermon, I would say 'love one another'..."

George Whitefield (1714 - 1770) - Used of God to preach to crowds of up to 50,000 in the Great Awakening in America. One of the most known yet God glorifying ministers in the Church age..

Quotable Quotes...

Charles Finney

"Lastly--are not the Church in their present state, a standing, public, perpetual denial of the gospel? Do they not stand out before the world, as a living, unanswerable contradiction of the gospel; and do more to harden sinners and lead them into a spirit of caviling and infidelity, than all the efforts of professed infidels from the beginning of the world to the present day?"

Paris Reidhead

"Do you realize this? That if you were to somehow purpose to, from this day on, perfectly please God and succeed in doing it, that that perfect obedience, from this moment, would not acquire in the remainder of your life, enough merit to atone for one past sin, because God exacts and God demands perfect obedience and there's no merit for giving him the minimal requirement."

Oswald Chambers

"If Jesus ever commanded us to do something that He was unable to equip us to accomplish, He would be a liar. And if we make our own inability a stumbling block or an excuse not to be obedient, it means that we are telling God that there is something which He has not yet taken into account."

A.W. Tozer

"It is because of the hasty and superficial conversation with God that the sense of sin is so weak and that no motives have power to help you to hate and flee from sin as you should."

Dennis E. Green

"If only Christians feared sin half as much as they fear perfection. If the Messiah can't free us from all sin, he is weak and much of the Bible is poetic but powerless. As I said, half of the battle towards being a true overcomer is in coming to the place where we truly believe that a holy life is not only expected but also very possible."

The Old Paths

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